

THE REVIEW AND EXPOSITOR

VOLUME XVII

1920

v. 17

1920

THE REVIEW AND EXPOSITOR

EDITED BY THE FACULTY OF THE
SOUTHERN BAPTIST THEOLOGICAL SEMINARY

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Vol. XVII.

January, 1920

No. 1

THE LABOURERS IN THE VINEYARD: AN INTERPRETATION.

By **Frederic C. Spurr,**

Regents Park Chapel, London, England.

Matthew 20 1-16.

Few parables of our Lord have been so hotly debated as this. It has been a veritable battle ground of exegesis. The most varied and contradictory doctrines have been deduced from it. For a certain order of mind it stands as the charter of the Divine Sovereignty stated in its most extreme form. "Is it not lawful to do as I will with my own"? The arbitrary rate of pay meted out to the various strata of workmen who toiled, some for twelve hours, and some for one only, was supposed, by our fathers, to be a fair representation of the method of God in dealing with mankind. The protest of certain of the workmen against an apparently high-handed proceeding, was regarded as an exhibition of wilful unbelief, without the least little of justification. The ethical sense of the present generation, happily, does not permit us to accept any view of God which places him in a light less real and just than that in which the highest type of man known to us could appear. We no longer believe that there is anything like

caprice in the Divine nature, the Eternal Ought governs God as surely as it governs the least of His children. God cannot do as He likes, in the children's sense of that phrase: He can only do what His own moral law binds Him to do. We can no longer therefore select an isolated sentence such as "Is it not lawful to do as I will with my own"? and build upon it a serious doctrine which is in antagonism alike to the whole sense of Holy Scripture and to our own highest ethical interests. It is the parable as a whole that must be considered and not any one portion of it.

For others the parable stands as a refutation of the doctrine of human merit and a justification of the doctrine of Divine Grace. All the labourers received a penny for their day's work, whether they entered the vineyard early or late. The penny, on this hypothesis, is understood to be eternal life, which no man can earn, but which is freely bestowed upon all men who come to God, irrespective of merit or character. Thus the person who enters the service of God at the eleventh hour, fares equally well with him who from the beginning of his life's day joyfully served God. The bearing of the burden and heat of the day counts for nothing. As a representation of the action of God towards His servants this is certainly encouraging. Not that any true servant of God is anxious about reward! Love never dreams of reward. It speaks with Xavier:

Sic amo et amabo Te
Solum quia rex meus es
Et solum quia Deus es.

Yet, love that is unappreciated or treated in the cold formal way of business soon bleeds and may bleed itself to death. At the end of our life's day we do not want God's "penny"; we want Himself. But if He coldly dispenses to all a like acknowledgment of our life's work why should we trouble to serve Him amidst discouragement and trouble to shoulder the burden of the day?

Nothing can more surely dull the enthusiasm of youth desiring to consecrate itself to the service of God than such a representation of the action of God towards His servants. Again, happily, our ethical sense saves us. When we shift the emphasis from the thought of reward for service to that of the effect of service upon character we enter a region in which such considerations as we have reviewed have no place. We attach new meanings to the old words about rulership over five or ten cities; to the 'abundant entrance' which some have, and to the salvation 'but as by fire' which others experience. There is and must be all the difference in the world between men who offer the whole of their powers to God throughout life, and those who surrender the last fragments of life at the eleventh hour.

Nor can we legitimately find any place in this parable for those economic principles which some of the disciples of Mr. Ruskin imagine are contained in it. "Let all masters treat their workmen as this householder treated his and there would be an end to disputes about wages. Pay all alike whether they do much or little." But can any serious thinker really entertain such bizarre proposals? For one thing, so far from ending disputes about wages, if we follow the hint of the parable we should see them multiply. For another, if the method adopted by this householder were universally followed, the whole world of business could not hold together for a single month. Imagine the head of a great firm announcing that he would pay his workmen a full week's wage whether they put in their whole time or simply the last hour of it. What then would become of production? And what of money itself? To state the case thus is to condemn it on the instant.

Such interpretations as these, which have been so common, may safely be set aside without pity. They do not even remotely approach the truth which our Lord sought to emphasize in this parable. Let us look, then, afresh at His words and seek for their soul.

The occasion of this remarkable utterance was the visit of the rich young ruler to Jesus. He was the great man of the region, devout, wealthy, exceptionally moral and in deadly earnest. Apparently he was anxious to join the band of the disciples. He was a most desirable person from every point of view. The majority of the disciples were plebeians. For an aristocrat like this to belong to them would surely be a great gain. He would attract others of his class and his money would be very useful to the cause. But Jesus was never over-anxious to gain disciples for the mere sake of a numerical display. He sifted all applicants and made His choice of the fit. And He tested this young ruler, who broke down under the test, and went away "sorrowful, for he had great possessions?" The departure of the ruler plainly annoyed the disciples, who had been watching the scene with keen interest. Almost angrily they exclaim, "Who then can be saved?"—if for such a man there is no place what chance is there for anybody? Meanwhile, Simon Peter was making capital of the incident. He argued, "If this man surrenders nothing it is reasonable that he should receive nothing; then, contrariwise, they who have renounced all should receive an immense recompense." And in a moment the words are upon his lips, "We have forsaken all and followed Thee: **what shall we have therefore?**" He wanted his religion to pay. Such capital as he had put into this business ought to bring in large interest. And Christ answered Peter in a very plain manner—"Whoever follows me (He said) shall receive full compensation. But, Peter, the spirit which your question manifests is so utterly material and selfish and so opposed to the spirit of My kingdom, that unless you renounce it you run a grave risk, not of gaining anything, but of losing all. You are the 'first' of the Apostolic band—I raised you to that rank a fortnight ago at Cesarea Philippi, after your great confession of My name—but the spirit you now manifest will drive

you down the lines until you become the very last. Listen, Peter, I will show you by means of a story how this deterioration may come to pass"—and then the Lord told the humbled and astonished disciple the parable of the labourers in the vineyard.

Now what was the real quest of this householder who went out early in the morning to hire labourers into his vineyard? This: he wanted servants for an **entire season** of grape culture. This is an essential thing to grasp: indeed, it is **the** point upon which the parable turns. Men who, like the writer, have lived in countries where the vine is tended commercially will, better than others, understand the point here raised. The season lasts, from beginning to end, for several months; and if the vintage is to be successful, then the **same men** must attend to the work throughout the whole process, carrying on the enterprise from stage to stage. Imagine the state of any vineyard if its proprietor drafted into it a different set of workers every day, or who had to rely upon men who could work only in an intermittent way! No! this householder requires competent men whom he can trust to work, day after day, until the grape harvest is safely gathered in. And his problem is how to secure the best workmen—the worthy men. There are more men, of a kind, available than he requires. How shall he make his selection from the hundreds of men awaiting employment? He hits upon an entirely original plan, by means of which he can weed out the undesirables and retain for his service the best men. And his plan is this: at daybreak he repairs to the **souk** where are assembled the men awaiting hire. From their number he makes a certain selection and he "agrees" with them upon the rate of pay, which is that of their "union"—a "penny" per day. **Both sides are satisfied.** On neither side is there any sentiment: this hire for a penny is a pure matter of business, a bargain which is recognized at the outset as being fair. The first draft of men enters the vineyard in the early hours

of the day and forthwith commences to work. Three hours later, and again at noon and at three o'clock in the afternoon, he visits the **souk**, each time engaging fresh men. But with these he makes no definite bargain. He asks them to trust his honor—"Whatsoever is right I will give you." And believing in him they go forth to his work. A moral bond is created between master and men. These men who will work on such terms are morally superior to those who want a hard and fast bargain over the terms of payment. To pure business terms there is now added something beautifully human. . . .

The Syrian day is drawing to its close. It wants but one hour to sunset (the "eleventh hour") when the householder proceeds to put into execution the chief feature of the novel plan of choice. It is five o'clock, and all the men left over without employment have abandoned hope of finding work for that day. Suddenly the householder confronts them and, assuming a tone of harshness, says, "What do you mean loafing about all the day?" Stung by the seeming reproach, one of them answers sharply, "Because we have had no chance to work." "If that is so," replies the householder, "if it is really work that you want, then go out into my vineyard—there is work there." **It is his challenge to their sincerity.** If they are merely idlers who make a ready excuse about not being able to find employment, they will say, "What is the use of working for an hour and nothing at the end of it?" For the point of his challenge lies here, the householder said not a single word to this last group of men about compensation of any kind. (See Revised Version.) And they rise to his challenge nobly. They accept the offer of work without payment rather than remain unemployed. Now the householder has discovered what he sought: he has found two higher classes of workmen, those who are bound to him by the tie of honor, and those who serve because they hate idleness. And both classes are unselfish: they are not out to exploit him. They mean

to do full work, for the work's sake and for their master's. And such men as these he wants for his permanent service: men of character and of honor. . . .

The sun has set, the labourers have gathered for their payment, when, to the astonishment of all, the last comers—who are paid first—receive a full day's pay. When the first comers line up for payment they also receive like amount—the sum for which they bargained. Then it is that they reveal their real quality. In receiving their penny they have no cause for complaint. What angers them is the generosity of the master to others. It is evident then that these discontented spirits will break out into rebellion upon the least provocation: they will not regard their bond. They have no living relation with their master: it is his money they are after. And such men no master cares to attach to himself: he is never sure of them. The householder has had them on trial for one day. They have failed and he now dismisses them. The others, who are bound to their master by a tie nobler than the financial one, **are engaged for the entire season.** The many are called, the few chosen. The householder's scheme has been completely successful: he has sifted out his servants and retained only the best. It was "thus" (*ὧτως*) in this way, the first became the last, the last first. So Jesus spake to the soul of Simon Peter and showed him how the "first" might become last because of a selfish spirit.

The lesson of the parable is an enduring one. It is spoken to disciples everywhere and at all times. In it Christ opens up the way to permanent service for the kingdom of God. This is the point to be noted: He desires permanent servants and not day labourers. He calls men and women into his vineyard to remain in it during the whole day of life. That for a reason which is very clear. All wise masters prefer "old hands" to perpetual changes in the staff. The temporary servant can only touch the surface of his master's work: it is the permanent servant,

the old and trusted servant, who is admitted into the master's secrets and who is fully identified with the master's work. "Shall I hide from Abraham the thing that I will do?" But this honor is not for all, simply because not all will submit themselves to the conditions upon which alone it can be bestowed. Too many of the disciples serve the master fitfully: when the mood is upon them, or under a strong impulse from without. These are not permanent servants: they cannot be depended upon **always**. Such people are always liable to become the last. They never enter into the **joy** of their Lord. The first trial day reveals the inner selfishness of their lives. The men who were rejected at the end of the trial day were the men who served for pay. Those who were retained had served for love and honor. They entered the vineyard because of their regard for the householder, who, until the eleventh hour, had made no sign that he wanted them. So, according to Jesus, one hour of loving service outweighs a whole day of self-seeking activities. For love alone can survive the shock of crisis and the strain of heavy tests. He who serves God for the sake of pay, of any sort, must in the end break down. Love alone is the elixir of life. And love is its own reward.

DIVORCE AND LAW.

Rev. E. W. Stone.

The divorce problem has grown to be one of the most serious questions confronting this country. An increasingly greater number of divorces per year is being granted here than by all the rest of Christendom put together. A bulletin recently issued by the census bureau brings the data on marriage and divorce down to 1916. For that year there were 112,036 decrees granted, or about 112 per 100,000 population, as against 84 in 1906, 73 in 1900, and 53 in 1890. The percentage of marriages for these years ending in divorce was for 1890—5.82, for 1900—7.84, for 1906—8.23, for 1916—10.66. Between the years 1890—1916, the number of divorces to the population increased nearly 100 per cent, while the number of marriages to the population increased only about 15 per cent. The average reader will get a clearer idea of the situation by extending the period of comparison, and by dealing with sum totals. For the two decades 1887-1906, there were 945,625 divorces reported. For the twenty years 1867-1886, there were but 328,716, or a little over one-third the number reported in the later period. In the year 1866 there were approximately 10,000 divorces, while in 1916 there were nearly twelve times as many. The rate of divorce appears to be increasing about $3\frac{1}{2}$ times as fast as the population. The rate itself, also, is annually increasing, and continuously operative, which is suggestive, at least, of ultimate universal divorce. A simple mathematical calculation will show that if the present rate of increase obtains to the year 1926, there will have been granted during the third score of years under review nearly, if not quite, 3,000,000 decrees, and that if the same proportionate rate of increase holds to the end of the present century, nearly three-fourths of all marriages will terminate in divorce.

These facts and forecasts are enough to excite the gravest concern in every well wisher of his country. For, this wholesale undoing of the home can not but menace the stability of its institutions and the character of its civilization. "The foundations of national glory," said King George V. the other day, "are set in the homes of the people. They will remain unshaken while the family life of our nation is strong and simple and pure." Great words and as true of America as of England. How can we grapple with and check the growth of this Titanic evil spreading to all sections of the country, and among all races, classes and conditions of its people? So far the main, if not the sole, hope has centered in legislation. The legislative remedies proposed approach the problem from various angles. What would result if some of the proposals were actually crystalized into law, is a legitimate subject for speculation, and especially so since almost, if not quite, everything as yet suggested has been tried in other parts of the world, in comparatively recent years.

Perhaps the greatest interest, at the present time, centers about a system of uniform or national divorce laws. In February, 1906, what came to be known as a divorce congress met in Washington, and after a preliminary organization adjourned to meet in Philadelphia the following November. At this session the provisions of a statute to lay before the National Congress to be enacted were agreed upon. Six causes—adultery, bigamy, conviction of crime, intolerable cruelty, wilful desertion for two years, and habitual drunkenness were recognized as justifiable grounds for dissolving the marriage relation. This proposed statute is the basis of agitation for a uniform law. Under our present heterogeneous system of laws more than forty causes for absolute divorce are recognized in the several States.

In the interest of order and decency there is great need of some such legislation, either by the Federal Government or by concerted action among the States, preferably

for many reasons the latter. At present there are forty-seven distinct systems of laws and jurisdictions regarding divorce. These permit divorce for from a dozen causes in Kentucky to but one in New York. Of itself this single fact will suggest many reasons why a uniform system should obtain in the States. If no moral issues were involved, property rights and the legal status of those affected by divorce demand it. A citizen of New York State may cross into Connecticut, obtain a divorce and marry; but if he returns to New York, his divorced wife can prosecute him for bigamy. The Connecticut divorce is not recognized by the courts of that State. A man can, therefore, have a legal wife in New York and another in Connecticut—rather a stigma on some of the governmental ideas prevailing in the American Commonwealth. But even if it were possible to secure uniform legislation and have legal relations and conditions the same in all the States, it would not, in all probability, materially affect the divorce rate. The differences among the States, the character of the people, and the social ideals would continue to exist. These were not created by law, and they could not be abolished—perhaps not even seriously affected—by it. But we are not shut up solely to speculation on this point.* In 1874 Switzerland so revised her constitution as to give the Federal authorities power to pass national marriage and divorce laws. Prior to that time the Cantons had independent systems. The result has been disappointing. Since 1876 the divorce rate has steadily increased. The rate has not even been uniform in the several Cantons. In at least one of them it has been much greater under the new than under the old system of divergent laws. In Germany a uniform law went into effect in 1900. For that year there was a decrease in the empire of 1505 decrees, but from 1901 to 1906 the increase went on far more rapidly than under the old regime.

*For a number of the following suggestions and accompanying data, I am indebted to Wright's Report on Marriage and Divorce; to Prof. Wilcox's *The Divorce Problem*; and to Dr. Howard's *Marriage Institutions*, Vol. III.

In the census bureau report for 1906 there is a hint of the possible effect of a uniform law in this country. For the two decades, 1887-1906, only twenty-one divorces out of every hundred were obtained by those who had not been married in the State in which the decree had been obtained. The bulletin for 1916 shows a slight increase here. Twenty-six per cent. of divorces granted were outside of the State in which the marriage took place. But this does not necessarily mean that all of the twenty-one or twenty-six migrated for the purpose of obtaining a divorce. The general movement of population for economic or other causes not connected with divorce undoubtedly influenced the result.. The census of 1900 showed just twenty-one per cent. of the nation's population living outside the State of birth. Putting then, all the facts together, there does not seem to be much ground for believing that even if the country had a uniform law, there would be, under modern conditions, an appreciably less divorce rate after the States had once adjusted themselves to it.

Another group of thinkers hold that the prohibition of remarriage of divorced persons would go far to solve the problem. The late Hon. E. J. Phelps, in a very suggestive paper written a short time before his death, expressed the opinion that if the right to remarry was taken away, 99/100 of divorces would never be applied for. The desire to remarry on the part of one or both, he held to be the foundation of the proceeding. The soundness of this opinion may be judged from the following facts: Alsace-Lorraine was annexed to Germany in 1874, at which time the German divorce laws became effective. Previous to this date the French law, which permitted separation without the right to remarry, was operative. The change from separation to divorce had but little effect on the rate of increase. In France, however, the opposite was true. Here divorce was made legal in 1884, and the number leaped from 3,000 separations to 6,000 divorces in a year. And by the census of 1901 the annual average divorce was

found to be 8,864. The population of France, in the meantime, had increased in the whole sixteen years only a little over two millions. In Belgium, for the decade 1872 to 1881, there were twenty-four separations and divorces to every 100,000 marriages, while in France, that permitted only separation, there were thirty-three. Thus countries having similar conditions, but different laws as to remarriage, present about the same rate of divorce and separation.

There is another class of statistics bearing on this point that is suggestive. An investigation, made some years ago, showed that out of 1,000 widowers in Switzerland, 583 married within a year, while but 555 divorced men remarried. For women the figures were slightly reversed—117 more divorced women remarrying within a year than widows. Still more recent data, from our own country is to be considered. In Connecticut, for the year 1889, two hundred and eighty-six divorced persons remarried, which were but a trifle over one-third as many as obtained divorces that year. Practically the same proportion held there the following year. The census of 1900 showed 200,000 divorced people in the United States, or about the divorce crop for one and one-half years at the rate of 66,000 per annum then prevailing. Now, whatever value these statistics may or may not have, they do make clear one thing, viz: that not all, nor even the majority, of divorces are obtained for the purpose of immediate remarriage. So far then as the evidence goes, there is little ground to hope for much beneficial result from the prohibition of remarriage.

Another class of social reformers hold that restrictions on divorces will greatly improve the situation. Some European experiments are interesting when viewed in the light of this proposed remedy. Prior to 1858 the enormous expense of a divorce in England practically prohibited it except for the very rich. Two suits in court and a hearing before Parliament were necessary before a mar-

riage could be dissolved. Under such restrictions divorce was rare. But in 1857 a law was enacted which, though it did not change the causes for divorce, did provide a special court for the hearing of such cases, and also for a great reduction of expenses. The effect of this law was instantaneous. The number of divorces leaped in a few months to several hundred. Some six years earlier France passed a law granting to the poor the right to plead in suits of separation without cost. A similar increase in applications took place. These facts indicate that law can decrease the rate of divorce by increasing the expense of a suit to practically a prohibitory amount. Such legislation, however, is open to the serious objection of one law for the rich and another for the poor, which in theory, at least, puts it out of question for this country.

But what may be expected from limiting the grounds of divorce? In New York City, for the buroughs of Manhattan and the Bronx where divorce is granted only for adultery committed within the State, there were for 1895, two hundred and two, and for 1904, eight hundred and forty-three decrees issued. After the necessary deduction for increase in population is made, the percentage of increase of divorce for the decade remains greater than that of any other American city. On the other hand, the total number of divorces for 1904, in the two buroughs of New York, was but a little over one-third the number granted in Chicago, with nearly a million less population, for the same year. Any reflection these figures may seem to make on Chicago is partly relieved by the fact that between the first and last year of the decade in that city the rate barely doubled, while in New York it more than quadrupled. It may also be a question as to whether, if the New York law had been in force in all the States, there would not have been an even greater increase there. That there should be stricter laws in many of the States is evident enough. The census report shows that only 15 per cent. of divorces granted were contested. The country has almost reached

the point of divorce by consent. The laws of Georgia, at least, might well be so amended as to require that the testimony of the plaintiff in an uncontested suit shall be corroborated, and that the prosecution be required to appear for or against the defendant, and, if guilty of a misdemeanor, make a case against said defendant. Common decency would seem to demand some such restriction on the present procedure in this State. But even given this, when all the evidence is in for a restrictive law, it does not appear that its influence would be of much consequence, except in the case of expense.

Restriction on marriage as a remedy has, also, had earnest advocates. No illustration of the direct effect of such legislation on divorce is at hand, but there is a striking one as to its influence on morality. Some seventy-five years ago, the authorities in Bavaria were given power to refuse marriage to any one who could not furnish reasonable evidence of ability to support a family. The number of marriages rapidly decreased, but along with it there was an accompanying increase in illegitimate births. Nearly a fourth of all the children in the kingdom were born out of wedlock. In 1861 the law was repealed. Marriages at once leaped from 38,000 to 59,000, with a corresponding decrease in illegitimacy. As human nature is much the same the world over, different results could hardly be expected from a trial of such legislation in this country. Students of social conditions will watch with keen interest the effect on morality and divorce of the eugenic marriage laws recently enacted in Wisconsin. Can that State make a race of supermen or of gods by a legislative act? Time will tell.

Many think there already exists in this country about every needful restriction on marriage. And in the main this is true. Some additional restraint on obtaining the marriage license in most of the States, and a law against clandestine marriages, might work good. Perhaps, also, the marriage age, with or without parental consent, should

be raised in some of the States. But it must be admitted that in some, where the age of permission is shockingly young, the divorce rate is not so high as in others which have fixed a more mature year. Mississippi, where the age of consent is ten years, as compared with Kansas, where it is eighteen, may serve as an example. It is almost certain that no kind of legal restriction on marriage, however desirable, would have much appreciable influence on the rate of divorce. Taking then all the facts into consideration, the conclusion is well nigh irresistible that the direct effect of law on divorce is hardly perceptible. The most it can do is to educate public opinion. If it is wise, it may be an effective means of doing this.

This conclusion will be greatly strengthened, if that is necessary, by a consideration of the causes of the phenomenal increase in divorces in this country. Among these the emancipation of women holds a foremost place. Where the mental and economic independence of women are most complete, as in New England and the Middle Western States, there divorce is found to be most frequent. About 66 per cent. of divorces granted in these sections are to women. Closely related to this is the wide-spread discontent among both men and women. The impossibility of a great majority of married people entering into the larger world opening to them by an ever-increasing intelligence, and awakening social aspiration tends to a growing dissatisfaction with the family ties.

It is probably true, also, as some students of the subject have suggested, that many of the disputes between husband and wife are, at bottom, a clashing of Roman and Teutonic ideals of marriage. The Roman regarded himself as owner and master of his wife. In a modified form, which merges the legal personality of the wife in that of the husband, this conception is still quite common. Over against this is the Teutonic ideal of equality of man and woman. In this the freedom and individuality of both husband and wife are emphasized. It bases the family on

the harmonious wills of two equals. It is quite evident that a successful family life on this democratic basis demands more fidelity and adaptation than where a single will rules. When these are wanting under this democratic regime, disruption is almost inevitable.

In this connection there may be mentioned the rapid growth of the Miltonic idea of marriage, that of two beings with spiritual affinities. Not a few shining lights in the literary and social world boldly assert that neither Church nor State has a right to interfere with a man or woman obtaining a spiritual mate, however many marriages may have to be broken to do so. Almost any issue of the daily papers will offer evidence of the increasing number of those who are setting up this creed as a working principle of married life.

Another thing that helps to swell the number of divorces is the decreasing number of children in modern families. Where there are none at all, no bond exists to hold the pair together except respect for the marriage vow, and the romantic passion. If there are but one or two, either party feels capable of assuming the burden of their care.

The home also ceases to be the immovable institution it once was. Rarely is it now, as formerly, an anchored establishment filled with treasures endeared by age and memories to disturb which is heart-breaking. No hallowed associations cling to flats or apartment houses. Moving is a common experience. And as for the large army domiciled in hotels and boarding houses, the packing of trunks and changing of locations are almost daily occurrences.

Then the spread of Socialism and the growing influence of Socialistic literature operates strongly in favor of divorce. The militant socialist considers the monogamic family a failure. To him it is a troublesome obstacle to common ownership, and wholly incompatible with the social unity that ought to exist in the State. The

larger social body must be composed of individual members, free and equal, and it cannot tolerate within itself a smaller body with special group interests of its own and with special coercive powers over each and every constituent part. The influence of the prophets of this militant socialism, Robert Owen, Bebel, Gronlund, Morris, Bax, Murhead, and others, is steadily growing. The spread of their doctrines is to be judged less by the ballot than by the trend of politics in the country. More significant still is the influence of this school on conservative students of Sociology. Many of these seem to have swallowed whole the dogma that individualism is the *sine qua non* of all social progress; and that in the family that is to be, all coercive ties must yield to voluntary spiritual ones.

The rise, too, of a very prolific realistic literature undoubtedly exerts a powerful influence for divorce over many who know little and care less about Socialism *per se*, or its program. The books of Margaret Lee, C. J. Bellamy, Dr. Barry, Mona Caird, Grant Allen, and others, which give expression to all sorts of ideas, from the interchange of wives in a Socialistic community to a cynical indifference as to whether women continue to marry at all if they will only consent to assume the responsibility of motherhood are, beyond all question, searing the public conscience to the enormity of immorality, and as a result, influencing the ideals and eventually the careers of unnumbered men and women.

Now, if these be the forces that have given the divorce evil such an impetus in this country, and certainly they are among the principal ones, it is clear that not much can be expected from law, in a direct way, as a remedial agent. For every one of these forces, or causes, is beyond the reach of law. And to legislate against the results they produce would be like a physician trying to heal a malignant disease merely by treating its symptoms. Divorce is not our real problem—it is rather a symptom of it, or perhaps better, the method society has hit upon for dealing with it. We shall never make much headway as

long as we confuse the real problem with the State's method of solving it. So long as we exalt the method to the place of the problem, and direct all our energies and thought to suiting the method to our taste, the evil itself will continue to spread like a green bay tree. From any and every standpoint then, the conclusion seems irresistible, that the chief benefit of law is not so much in remedial effect as in educating public opinion and fixing proper moral standards.

Before ever much can be accomplished in the way of relief, the causes of divorce must be grappled with and eradicated. The planting of flowers and shrubs around a cess-pool may make it an attractive feature of the backyard, but it will continue to breathe out death to the members of the household. It must be gotten rid of in some way if it ceases to breed disease and death. And if divorce is ever checked in this country, attention will have to be centered on causes rather than on methods that at most can only make results less hideous. And the only way of dealing with the causes, that has yet proven practical, is the slow, and often difficult, one of moral education. A new, or rather the old, conception of marriage needs to be reinstated in the thinking of the people. The church, with all the other educational forces of the country, must contrive, somehow, to bring into prominence the religious character of the institution, which, except among Roman Catholics and Episcopalians, has nearly disappeared. There needs to be a truer appreciation of the character of the **vow** taken and obligations assumed in marriage. The vow must be recognized as made to God as well as to each other, and the obligation more a racial matter than a civil contract. Of necessity, it must be the latter in the interest of social law and order. But an institution that is the fountain source of human life, that involves the perpetuity and progress of the race, and that originates its ideals and safeguards, is altogether too big and comprehensive an affair for any

community or state to have supreme or even the chief jurisdiction over. And somehow this truth must be fixed in the conscience of the people.

Then, too, a co-operation of the church and all the educational forces of the country in training in the duties and relations of the home life is imperative. The ten commandments should be made the basis of all moral education. Self sacrifice, the secret of all worthy achievement, of all endurance of manhood or womanhood, of all self conquest, and of all inward peace, should be inculcated as the true ideal of life. A deep student of this phase of the subject published, some years ago, a conversation she had held not long before with the mother of a wilful daughter. "I fear," said the lady to the mother, "your daughter will have difficulty in finding a husband to suit her." "Oh, doubtless she will have to try several times," was the unblushing reply. "The young woman is still under forty, has already tried two or three times, and at last report was still unsuited," was the naive comment of the student. The same writer tells of another woman who, on being urged not to marry an unworthy man, replied: "If I don't like him, I don't have to stay married." When the youth of the country are growing up with such ideas and ideals, how can we reasonably hope for stability in family life? For it is morally certain that where such wilfulness, or downright selfishness, exists, no effort for harmony and adjustment will be made, and no incentive to found a home and rear a family can be possible.

To repeat then, the real problem is not divorce. It is rather the low standards and ideals of life, and the base, ignoble conception of marriage obtaining in modern society. Divorce is simply the method the State has fixed upon for dealing with this serious condition. It is worse than useless to decry the State's method of solving the problem. The only possible thing it can do to relieve a most undesirable situation is to dissolve what to it is

merely a social or civil contract that has been the occasion of the trouble. The one great concern of all who seek the welfare of the country and of the race, should be to unite all the religious and educational forces in the land in a mighty effort to establish in the minds of the rising generation the true and sacred character of marriage, right standards of morals, and self-denials and self-sacrifice as the only worthy ideals of life. Thus only can we reasonably hope to obtain sufficient motive for the performance of all the admitted duties of home life, and at the same time that forbearance and strength equal to all the strain these will impose on men and women of flesh and blood.

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CHRIST'S RESURRECTION AND THE FORGIVENESS OF SINS.

W. E. Henry, B.D.

No theory of the atonement can ever hope to be permanently satisfactory. Nor is this due alone, or even primarily, to the fact that the thought of one is never identical with the thought of a previous age. When we deal with that which made it possible for an all-holy God to pardon the sin of man, which in His sight was exceedingly sinful, we have to do with that which involves the infinite in such fashion that we should at once recognize our present inability to comprehend it. As Van Dyke says, "What Christ did to take away the sin of the world was precisely all that was needed,—neither more nor less. What we know about this need is what we know about the atonement. One man sees one segment of the circle more clearly. Another man sees another segment. No man sees the whole circle."¹ In that circle deity was involved, and even revelation with all its truth cannot enable the sinful finite to comprehend infinite relationships.

Our theories concerning the atonement need not necessarily be wrong, however, except as they "claim to be final and exclusive." To quote again from the same vigorous writer, "if each one sees his little arc of experience in the right relation to the center, he sees it as part of the truth." While we clearly recognize, therefore, that we cannot now hope to fathom the mysteries which attended the achieving of pardon for human sin, we may still hope to think truly about them.

Our present task, however, is much smaller than a consideration of the atonement as a whole. We are to examine but a small segment indeed of that large circle, but one whose importance has been sadly overlooked. This

¹"The Gospel for a World of Sin," p. vii. f.

is the question for which an answer is here sought: Did the resurrection of our Lord have any thing essential to do with the achieving of man's pardon? and if so, in what way? Or, to put it in other words and more precisely, Was there any thing in the resurrection of Christ apart from which it would not have been possible for God to have been just and the justifier of him that believeth? and if so, can we discover what it is?

1. A Share in Procuring Forgiveness.

The New Testament does not fail to make it clear that the resurrection of our Lord had a share in procuring forgiveness. The emphasis must here be laid on the word **procuring**. The resurrection had an important and vital place in the procuring of pardon, but has no bearing on the dispensing of pardon. The former is the work of the Son wrought primarily with respect to the nature of the Father; the latter is the work of the Father performed primarily with respect to the character of men. The two things differ both as to agents and determining factors. The agent in procuring pardon for man was the Son; in dispensing pardon to man it is the Father. The determining factor in the former was the nature of God; in the latter it is the character of men. The whole redemptive work of the Son was wrought in order that man might have eternal life; but it was also wrought in order that God might be just and the justifier of them that believe on Jesus. That which necessitated the work, and above every thing else determined its character, was the nature of the Almighty. The work of our Lord brought rich blessings to man, but it did this only by regarding and satisfying first and fundamentally the nature of the Creator.

036
That the resurrection had a share in procuring man's pardon is clearly taught in the book of Acts. This will probably be most readily seen by an examination of the

addresses of Peter and Paul reported therein. First in order of time is Peter's address on the day of Pentecost. After defending himself and his fellow disciples from the charge of drunkenness and calling attention to the real nature of their condition, Peter in a few words charges the Jews with the crucifixion of Christ, and then passes on to speak at length of his resurrection. David spoke of a resurrection. It could not have been his own, because "he is both dead and buried, and his sepulchre is with us until this day". It was that of the Christ which, being a prophet, he foresaw. "Let all the house of Israel therefore know assuredly," he concludes, "that God hath made him both Lord and Christ, this Jesus whom ye crucified."² The trend of thought is, "Because the people had crucified him, they ought to repent; but because God had exalted him, let them accept him as their Prince and Savior." Nor is this connection of thought peculiar to this address of the Apostle to the Circumcision. Everywhere, whether before the multitudes on the day of Pentecost, or among the crowds in Solomon's Portico,³ or before the assembled dignitaries of the Jewish nation,⁴ or in opening the doors of the Church to the Gentiles,⁵ Peter uniformly insisted, as in the presence of the Sanhedrin, that God exalted Christ "with (or at) his right hand to be a Prince and a Savior, to give repentance to Israel, and remission of sins."⁶ Moreover while thus repeatedly giving assurance of it through the enthronement of our Lord, it is very significant that "in none of his addresses does Peter in terms ascribe forgiveness to the sacrifice" of his death.

If, now, we turn to Paul's addresses as recorded in the same New Testament writing, we shall find the same intimate association of the resurrection with the procuring of forgiveness. The first chronologically is that at Antioch in Pisidia. Beginning with a "historical review after the manner of Stephen", Paul glances rapidly at

²2:26.³3:11.⁴4:5.⁵14:27.⁶5:31.

the work of John the Baptist and the death of Jesus, and then speaks earnestly and in considerable detail of his resurrection. And immediately following this discussion of the resurrection he declares: "Be it known unto you therefore, brethren, that through this man (i. e., this man whom God raised again from the dead) is proclaimed unto you remission of sins: and by him (this same raised man) every one that believeth is justified from all things, from which ye could not be justified by the law of Moses."⁷ From this brief analysis two facts which merit attention become evident: (1) No specific ground of this justification is stated by Paul, but (2) "the offer follows directly upon the exposition of the resurrection." A similar close connection of the resurrection with the forgiveness of sin appears frequently in the later records of Paul's work. Preaching the word at Thessalonica,⁸ standing before the council,⁹ explaining to Felix the uproar in the council,¹⁰ setting forth his doctrine to Festus¹¹ and speaking for himself in the presence of Agrippa,¹² Paul ever, as at Athens, chooses for his theme Jesus and the resurrection.¹³ Once only does he explicitly refer to the efficacy of the blood of Christ, and that when bidding farewell to the Ephesian elders at Miletus. To these he earnestly commends the church of God (or of the Lord) as "purchased by his blood."¹⁴

Dr. Paton, in closing his study of "The Place and Value of the Resurrection in the Acts", declares that those "who regard the Prophet of Nazareth as still sleeping in His grave—have yet to learn the very first letter in the alphabet of Christianity; and that is—that Eternal Life is a gift from the Throne and not from the Tomb, not from a buried Master but from a crowned and throned King!"¹⁵ And the words are true. But may it not also be said with equal truth that this "Eternal Life" which

⁷13:38, 39.

⁸17:3.

⁹23:6.

¹⁰24:15.

¹¹25:19.

¹²26:8-23.

¹³17:18, 31.

¹⁴20:28.

¹⁵"The Glory and Joy of the Resurrection", pp. 50, 51.

is a gift "not from a buried Master but from a crowned and throned King", was made fully possible only by the crowning and enthroning of that "buried Master" as King by means of the resurrection?

But this great truth is still more clearly and forcibly presented in the epistles. Paul teaches it in Romans 4:25. Having argued the universal need of gospel righteousness, Paul passes with 3:21 to "the positive presentation of this gospel righteousness." In this presentation he insists that the righteousness of which he speaks is in perfect agreement with the Old Testament Scriptures. The whole of chapter four is devoted to an exposition of this agreement. "The points are four: (1) Abraham, with whom the Jewish nation began, was justified by faith (verses 1-5), the method celebrated in song by their greatest king, David (verses 6-8); (2) Abraham was justified long before he was circumcised (verses 9-12); (3) the promise that he should be the heir of the world was by means of faith (verses 13-17a); (4) the faith demanded by the gospel is none other in character than that which Abraham exercises (verses 17b-25)."¹⁶ And in the discussion of this last point emphasis is laid upon the fact that Abraham's faith reached even to the full conviction that God could raise the dead. "And without being weakened in faith he considered his own body now as good as dead (he being about an hundred years old), and the deadness of Sarah's womb; yet, looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God, and being fully assured that what he had promised, he was able also to perform."¹⁷ Such was the faith that was imputed to Abraham for righteousness. "Now," Paul concludes, "it was not written for his sake alone, that it was reckoned unto him; but for our sake also, unto whom it shall be reckoned, who believe on him who raised Jesus our Lord from the dead, who was delivered

¹⁶Stiffler, "The Epistle to the Romans", p. 69.

¹⁷Verses 19-21.

up for our trespasses, and was raised for our justification.'"¹⁸

It is these last words, "who was delivered up for our trespasses, and was raised for our justification," that are of special interest to us now. And the question is as to what significance attaches to the proposition; i. e., in what sense was he delivered "**for** our trespasses" and raised "**for** our justification." It is said by some that "while the same preposition is **suitable** for both clauses, it is evident that the relation of his being delivered up, to our offences is not precisely the same as the relation of his being raised again, to our justification. He was delivered up, **because we had offended**; he was raised again, **that we might be justified**; he was delivered, **on account** of our offences; he was raised again, **in order to** our justification."¹⁹ The parallelism of the clauses, however, seems positively to demand that the preposition be assigned precisely the same meaning in both places. But even among those who accept this there is still a divergence of views. Thus Godet says: "In the same way as Jesus died for our offences (committed)—that is, our (merited) condemnation, he was raised because of our (accomplished) justification. Our sins had killed him, our justification (accomplished) raised him again."²⁰ That is, in each case the act was based upon something that preceded it in time. The outlook of the preposition is backward and not forward. Christ was delivered to death because man had sinned; He was raised from the dead because man had been justified. Meyer interprets the passage differently. He conceives the outlook of the preposition to be forward and not backward. Accordingly he holds that Christ was delivered that our sins "might be atoned for"; that He was raised "in order to accomplish on us" the great act of justification. The language of the Apostle will doubtless justify either of these interpretations. Grammatically considered, there is no indubitable indica-

¹⁸Verses 23-25.

¹⁹Arnold and Ford, Commentary, in loc.

²⁰Quoted by Arnold and Ford, Commentary, in loc.

tion whether the writer's mind was looking towards the past or towards the future.

If there were no other passages in the Word in which the relation of the resurrection to our justification is set forth, it would apparently be impossible to determine which of these views should be preferred. But happily there are other passages which speak with no uncertain sound about this matter, and if Scripture is to be interpreted by Scripture, then we must certainly accept the interpretation of Meyer and reject that of Godet. For, as we shall see, the Scriptures positively teach that the sacrificial work of our Lord was not completed at his resurrection, and man certainly was not justified by the Father until the ransom for his sin had been fully rendered.

It is in the ninth chapter of Hebrews that the truth we are discussing is most clearly and amply presented. The argumentative portion of this book (1-10:19) is very largely devoted to setting forth the superiority of antitype to type, of reality to shadow. The great reality spoken of in the ninth chapter is the sacrifice of Christ, and its significance is explained by means of its types, the sacrifices made in connection with the ancient tabernacle, and especially that of the great day of atonement. And in order that the full significance of the writer's statements may be perceived, the chief steps in the offering of that day must be clearly in mind. These were two, "a double procedure," as Prof. Milligan puts it, "with the blood" of the victim. The "goat of the sin offering, that is for the people" was first killed by the high priest—its blood was left forth unto death. Then this blood was brought "within the vail" and sprinkled "upon the mercy seat, and before the mercy seat." Nor was the offering in any sense to be regarded as efficacious until both these procedures had been completed. But these procedures, this offering, this day of atonement were only shadows of a great reality, types of a great antitype. For

by means of these the Holy Spirit was "this signifying, that the way into the holy place hath not yet been made manifest, while the first tabernacle is yet standing; which is a figure for the time present; according to which are offered both gifts and sacrifices that cannot, as touching the conscience, make the worshipper perfect."²¹ But in due season the "time of reformation" towards which these things pointed came. And "Christ having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained (i. e., by his entering) eternal redemption."²² Prof. Miligan says "all inquirers are agreed" that the offering on the great day of atonement under the old dispensation culminated with the sprinkling of the blood within the vail. And if this is regarded as the culmination in the type must it not also be in the antitype? Consistency demands it. We dare not, therefore, think that the work of our Lord was finished on the cross, and that the glory which is now His was given as a reward for that accomplished work and a guarantee to us that Himself and his work were accepted by his Father. The cross of course marked the end of His physical sufferings. There were to be no more "groans and tears," no more "agonies and cries." When He cried, "It is finished," He had drained the cup of the suffering and the death appointed for Him, and had concluded, at least as far as temptation and seeming defeat are concerned, His struggle with the prince of this world. But that great offering which He came to make for man was still incomplete. "That was not finished until, as One who had died and risen again, He went, perfected through death, into the Holiest of all, and there devoted Himself and His people in Him, to the perpetual service of the Eternal Father."²³ But if this

²¹Verses 8, 9.

²²Verses 11, 12.

²³"The Resurrection of Our Lord", p. 141f.

be true, then how obvious it at once becomes that the resurrection of our Lord occupies a very important place in the procuring of man's pardon. Without it, this culminating part of our Lord's offering for sin could never have been made, and consequently pardon could never have been granted.

2. The Part of the Resurrection Considered.

But this assurance that the resurrection played such an important and necessary part in procuring man's pardon inevitably raises a deeper and more fundamental question: Precisely what was the function of the resurrection in procuring forgiveness? To answer this question as fully and completely as could be desired may not be possible, but at least something can be done towards it. And a beginning may best be made, perhaps, by noting that the resurrection of our Lord met a divine necessity. On a *priori* grounds it would be supposed that the resurrection was necessary in order that the divine purpose might be fulfilled, for God cannot be thought prodigal of His strength. But this pronouncement of a *priori* reasoning is relieved of the uncertainty always attaching to such reasoning with respect to the infinite by the express and repeated confirmation of the Scriptures. The substance of Paul's teaching at Thessalonica was "that it behooved the Christ to suffer, and to rise again from the dead; and that this Jesus, whom, said he, I proclaim unto you, is the Christ."²⁴ Peter, speaking on the day of Pentecost, characterized Christ as the one "whom God had raised up, having loosed the pangs of death," and immediately adds. "because it was not possible that he should be holden of it."²⁵ Our Lord Himself, also, on more than one occasion spoke of His resurrection as a necessity from the divine point of view. Matthew states that from the time of the transfiguration forth "began Jesus to show unto

²⁴Acts 17:3.

²⁵Id. 2:24.

his disciples, that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up."²⁶ And Luke informs us that on the way to Emmaus the risen Master reproved His foolish and unbelieving followers, saying, "Behooved it not the Christ to suffer these things, and to enter into his glory?"²⁷

Now this divine necessity for the resurrection of Jesus arose immediately from the promises of God to man. Ever since man's "first disobedience" God had been pledged to afford His creatures a way of escape from the dreadful consequences of their transgression. From time to time the promise then given in its most general form was made more and more specific until, when the Old Testament canon closed some four centuries before Christ came, a clear and adequate outline of the Redeemer's character and work had been prophetically divulged. Even a cursory examination of the passages quoted above shows that the thought which each of the speakers had immediately in mind was, that God was under obligation to bring forth such a Savior as by His prophets He had foretold would come. There must be no failure on God's part to do as He had promised. It was as Paul "reasoned with them out of the scriptures" at Thessalonica that he alleged "that Christ must needs have suffered and risen again from the dead." Peter assigned as the ground of his declaration that "it was not possible that he should be holden of" death the prediction of the Psalmist, "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." And the risen Lord's reproving question to the two disciples on the way to Emmaus was only an introduction, as it were, to a lengthy conversation which, beginning at Moses and including the prophets, "expounded unto them in all the scriptures the things concerning himself."

Again, this divine necessity which had its immediate source in the promises of God to man had also a mediate

²⁶16:21; cf. Mk. 8:31; Lk. 9:22.

²⁷24:26.

source in the nature of man. The creation of man brought a separate and distinct class of beings into existence; a class but little lower than the angels, and made in the image of their greater Creator. **As such man must be dealt with henceforth even by his Maker.** It may be supposable that God might have made man different from what he is, but having once created him it is thenceforth obligatory even upon the Almighty that he be treated according to the constitution once for all given him in the very act of his creation. And as man is at present constituted, the resurrection of our Lord is necessary to his salvation. Sin is not an unrealized fact by any mature individual of the species. We recognize ourselves as sinners. Such recognition makes us conscious of a crying need of expiation—a need so great and urgent that we cannot believe forgiveness possible until convinced that this requirement has been adequately met. The life and suffering of our blessed Redeemer are presented to us as an adequate atonement for our sins. But if the Christ had descended into the grave beneath the burden of our sins, and had never come forth, it would have been impossible for us to believe that His expiation is adequate to meet the needs of the whole world.²⁸

But we have not yet reached that which is ultimate in this matter. It is true that the resurrection of Christ was a necessity if the promises of God were to be fulfilled, and if salvation were to be brought within the possible to man. But while this necessity arose immediately from the promises of God to man and mediately from the nature of man, it arose ultimately from the nature of God. The only rational conception of a perfect being is one whose speech and doing are the spontaneous outgoings of his nature. Nothing is forced or unreal. The thoughts expressed are real thoughts, and the deeds done are a perfect index to the character. No attribute of the entire being is permitted to suffer that another may be favored. **There is perfect adjustment of every part to the whole,**

²⁸For a fuller discussion of this truth see the next installment.

and of the whole to every part. And so the promises of God and the work of God as seen in the nature of man are perfect indices to his nature. They speak to us of this last with no uncertain sound. They may not tell us all we wish to know, but their testimony as far as it goes is entirely trustworthy. And if, as we have seen, the resurrection of our Lord was necessary that the promises of God might be fulfilled, and that salvation might be made possible to such a nature as man possesses, then that same exalted manifestation of God's might was necessary to the very nature itself of the great Author of these promises and Creator of that nature.

Having come thus far, it is easy to go astray. The necessity for the resurrection of our Lord did arise ultimately from the nature of God himself. Reason impels us to this conclusion, and revelation points unmistakably to the same great truth. But we shall sadly err if we begin to think that this necessity arose from a clashing of the divine attributes. Christ did not die because God's love had triumphed over His justice, nor did He rise again as a sort of reparation to divine justice for the injury this attribute received in the death of the sinless One. God is not a congeries of wrangling passions and faculties. His omnipotence does not speak in one language and His omniscience in another, nor does His love plead for the salvation of sinful men and His justice for their condemnation. God does not act at one moment as the Almighty and at another as the All-wise; on one occasion as the God of benevolence and on another as the God of righteousness. At every moment and on every occasion He acts as the Almighty and the All-wise, as the God of love and the God of justice. The voice of one attribute is the voice of every attribute, and the decree of God is the decree of every faculty of His being. In action as well as in being the God and Father of us all is in every sense of the word ONE.

In thus tracing the necessity of our Lord's resurrection to the nature of God we have gone as far as it seems

advisable, if not as far as it is possible, to go. In the nature of the divine Being we have reached the eternal source of all besides that is, itself a law to Him who made all other laws, the hidden spring from which have come the intricacies of earth and the mysteries of heaven. And humbly bowing before this most sacred shrine we would devoutly cry with the great apostle to the Gentiles, "O the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways past tracing out!"²⁹

²⁹Romans 11:33.

THE LAWS OF MOSES AND OF HAMMURABI.

By William Wallace Everts, LL.D.

In the year 1902, DeMorgan, a French explorer, while excavating the ruins of Susa, the Capital of ancient Elam, uncovered three huge pieces of Diorite which, when put together, proved to be a monument erected by a king of Babylon, which had been brought by a King of Elam to Susa to adorn his palace there. The column now stands in the Capital of France and is prized perhaps more than any other ancient treasure at the Louvre, for it is inscribed, front, back and sides with the laws of Hammurabi, the contemporary of Abraham. It stands seven feet four inches high, twenty-two inches wide at the base, and sixteen inches at the top. There were forty-nine columns with eight thousand words in the inscription, the longest Semitic inscription yet discovered, and three times as long as the Book of the Covenant. (Exodus Chap. 21 to 23.) Five columns were erased, perhaps to receive a tribute to the Elamite conquerer of Babylon, but fortunately a copy of these laws had been made by Assurbanipal and by means of the clay tablets thus copied which are preserved in the British Museum, the thirty-five laws that had been written in the five missing columns have been partially recovered. As it stands in the Louvre there are 247 laws. Above them all the god Shamash sits upon his throne, while the King stands before him in reverent attitude to receive the laws which he gives to the people.

This King was well known before this monument was discovered. Many of his letters and inscriptions had been published only a year or two before. Frederick Delitzsch had identified the laws copied by Assurbanipal as belonging to his code. Most of the masterpieces which were re-

produced by later Kings of Babylon had been produced by his dynasty. The language, literature, laws, trade and religion of Babylon ruled Western Asia from the days of Hammurabi until the invasion of Alexander the Great. Hammurabi was the Solomon of the East. Greater than his conquests, his building enterprises and his many canals was his code of laws, which held together for nearly two thousand years the inhabitants of the Euphrates Valley. "I establish law and justice," the King said, in the language of the land. He was a Semite and he had subdued the ancient Sumerian folk and he translated their laws, using their wedge-shaped characters in doing it. His laws represent the fruit of a culture a thousand years older than his dynasty. Babylon borrowed her arts as well as her script and her laws from Sumer and the copy was inferior to the original. The Sumerian King, Urukagina, used this exalted language: "I restrain the strong from oppressing the weak and secure justice for the poor and the widow." In all of Hammurabi's laws and letters, no finer sentiments are found than these words of Urukagina.

At once upon its discovery, the code of Babylon was translated into different languages of Europe and the translations agree so well and the laws were so clearly expressed that there is little obscurity remaining as to their meaning. A code of laws is an evidence and a limit of the culture of an age and people. We learn from this pandect the civil and social, the legal, financial and commercial condition of Babylon. Law was the basis of the life of the people. Commerce and trade were regulated by it. Written contracts with the names of witnesses attached were required in all business transactions. This code is of the profoundest interest to the students of history, especially to students of Bible history as the author of this digest of law is none other than the Amraphel of Genesis, Chap. 14. H. E. Ryle says, (Commentary on Genesis, 1914) that Amraphel is very generally accepted

as the name of Hammurabi. The victory of Abraham over Amraphel occurred according to the date in King James' version, in the year 1917 B. C., which accords perfectly with the date assigned to the reign of Hammurabi, by L. W. King and accepted by the historian Edouard Meyer, the closing years of the 20th century B. C. Ur, Abraham's birthplace, is mentioned by Hammurabi as the city which he had made rich. Haran, where Abraham tarried on his western journey, was one of the chief cities of that day. Sippara, where the god Shamash was worshipped, was the place where, according to the tradition preserved by Berosus, the account of the creation was buried before the flood and dug up after it, and recently found there just as Berosus had announced. The account of creation found in the book of Genesis has some and the account of the flood has many points of agreement with the description of these events found at Sippara. The profound difference between them lies in the addition to the original version of the jealousies and rivalries of the moon god, the sun god, the storm god and the rest of the pantheon. The account in Genesis of the life of the patriarchs fits into the life of the Babylonians of their day. The treatment given Hagar by Sarah, the costly presents taken to Rebecca by Eliezer, and the details of the ceremony of the purchase of the cave of Macpelah by Abraham are all strictly in accordance with Semitic law and custom as revealed in the institutes of Hammurabi. The difference again is chiefly religious, in the recognition of the birthright and of the blessing of the first born son and in the Monotheism of Abraham.

When we compare the laws of Moses, contained in the Pentateuch, with the laws of Hammurabi we notice many features of racial likeness and where there is a difference the improvement is almost invariably on the side of the Western branch of the race. Whether Moses preserved the original pure customs of the Semites or corrected the faults that appear in the code that was current in West-

ern Asia in his day may never be known. The Decalogue, like the eastern code, was written on stone. In substance as well as in arrangement, the resemblances are many. For instance, the Laws of the Book of the Covenant open the same way as in the other code with the formula, "if a man." The 22nd Chapter of Exodus follows the order of the longer code in dealing with violations of the law against theft, robbery, arson, neglect of a rented field, loss of deposits, and divorce. Both legislators pronounce curses on those who should violate their laws. In both codes marriage is forbidden between those of kin, but the Mosaic code is far more exclusive than the other, prohibiting union with a half sister or with a daughter-in-law. Both codes required a writing before there could be a divorce, but the Mosaic code prevented a rake from obtaining a divorce. Both codes held a district responsible for a crime committed within its borders even if the criminal could not be found.

The two codes differ as to land laws. In Babylon, land belonging to the palace or the temple, could be leased but could not be sold. In Israel, all the land belonged to families and even if portions of it had been sold for debt all had to be restored to the original owners in the year of Jubilee. The right to a family estate was tested when Naboth steadily refused to part with his family vineyard even to the King. While Joseph rented the land in the Nile Valley to the people of Egypt and charged them one-fifth of the product of the seed he gave them, in the Valley of the Euphrates the rent amounted to one-third or one-half of the fruit of the fields. Both codes observed the same horticultural laws. Paragraph 60 of the longer statutes provides that a gardener shall rear a garden four years and in the fifth year the owner and the gardener shall share equally. Leviticus (19:23) ordains that "a fruit tree shall be as uncircumcised unto you three years, the fourth year it shall be holy to praise the Lord and the fifth year, ye shall eat the fruit." The Israelites were

forbidden, in a siege, to cut down fruit trees because the tree of the field is man's life. On the other hand King Assurbanipal boasted: "I cut down his date palms and his gardens."

In both countries the children of a debtor could be taken for his debt, but it was a case of indenture rather than of slavery, for the children were freed either in the fourth or in the seventh year and in this single case the pagan was more gentle than the Jew. The debts of the Jew represented actual need rather than the chances of trade. Money was not capital let out at usury. It was a poor widow who cried to Elisha because a creditor had come to seize her two sons for debt. A creditor was not allowed to enter the house of an Israelite and take away any object he pleased as a pledge. In Babylon a creditor was forbidden to take an ox as a pledge and Job complains of the wicked who would take the widow's ox as a pledge. No man, Moses says, shall take the nether or the upper mill stone to pledge for he taketh a man's life to pledge.

The different attitude taken by the two legislators toward slavery is manifest from the fact that it is the first thing considered by Moses and the last by Hammurabi. This fact is the more remarkable because little is said about slaves in the Old Testament. No Hebrew could be sold into slavery. The captives taken in war became slaves but they held an endurable if not a dignified position. Hagar was a slave but her son Ishmael shared with Isaac in the inheritance of their father. There were no slave marts or servile revolutions in Israel. But the chief honor of Israel in the treatment of slaves is manifest when it is remembered that they had no fugitive slave laws. In Babylon there was a reward of two shekels for returning a slave and the penalty for hiding one was death, but the Hebrew was forbidden to "deliver unto his master the servant which has escaped from his master unto thee." If a slave's eye was put out, he was made free

for his eye, but in Mesopotamia under similar circumstances the owner of the slave was paid half the price of the slave for the loss of the eye. For the slave was regarded there as a chattel. How vastly different was the sentiment of Job (31:15), "did not He that made me, make him?" When a Hebrew had served six years he was not sent away empty but was supplied from the flock, the threshing floor, and the wine press of his former master. If a stranger had bought a Hebrew slave he was compelled to set him and his family at liberty in the year of Jubilee.

In the punishment of crime the two codes differ as often as they agree and the difference is almost in every case in favor of the Jewish law-giver. If a servant is killed by an ox, the compensation paid to the master of the servant is in both statutes the same amount, thirty shekels. In Palestine the usual damage was from fire as in the land of canals by flood. The law in either case demanded full restitution of the property destroyed. If sheep were torn by a lion the shepherds were not held responsible for the loss of the sheep. If an ox was stolen the herdsman was compelled to make restitution. In both lands the law demanded an eye for an eye, a tooth, a hand, a foot, a burning, a wound, a stripe for the same, but in Babylon a gentleman might escape if he paid a poor man sixty shekels for his eye or for a broken bone. When the thumbs and great toes of a Adonibezek were cut off he recognized the justice of the punishment; he said, "As I have done, so God hath requited me." The penalty for a miscarriage caused by assault was left to the Jewish husband to decide, but in Babylon the fine was limited to ten, five or even two shekels, the amount depending on the social standing of the woman. If a wild bull gored a man to death there was no remedy in either land, but in the west only was there a penalty for the ox, which had to be killed and could not be eaten. But if the ox had been wont to push then the Hebrew owner was put to death

unless a sum of money was accepted instead and then he had to pay whatever was demanded. In Babylonia there was no thought of capital punishment in such a case and the compensation was fixed at thirty shekels for the death of a gentleman and twenty for the death of a servant. If one man accidentally injured another a Hebrew had to pay him for his loss of time and cause him to be thoroughly healed; a Babylonian simply answered for the doctor. A son who had struck his father or his mother in Israel had to die for it but in Babylon he got off with the loss of his hands. Death was the penalty for the son who cursed his father but the father could not execute the sentence. Among capital crimes in Babylon was reckoned inducing a slave to flee, or harboring a fugitive slave, bearing false witness, receiving stolen goods, erasing a slave's brand mark, selling beer at a less price than corn, deserting or quarreling with a husband or breaking a contract for rent of land. In Israel a false witness simply suffered the penalty of the offense which he had charged against his neighbor. A thief who had stolen goods was not put to death for it but was required to pay double for the things he had taken.

The punishments enforced by Moses were less cruel, than those fixed by Hammurabi. Forty strokes, not sixty, was the limit, "lest thy brother seem vile unto thee." Except in the case of retaliation there is but one reference to mutilation, (Deut. 25:12). Manslaughter was distinguished from murder and the guilty could flee for protection to the city of refuge. In Babylon a murderer might make amends by the payment of thirty shekels, the price of a slave. On the other hand a Hebrew was punished for killing a servant. He was compelled to give freedom to a slave whose tooth he had broken. He could not sell a Hebrew slave abroad. In Babylon cruel punishments, unknown to the Jews were legalized, such as branding a false witness on the forehead, cutting off the breasts of an unfaithful nurse, cutting off the ear of a re-

bellious slave, cutting out the tongue of an incorrigible son, putting the head of a perjurer into hot asphalt, driving a wedge down the throat of a pledge breaker, impaling a wife for murdering her husband, or driving oxen to tear limb from limb of the man who had stolen their fodder.

In considering the relative number of capital crimes in the two codes, it is important to observe that the Jews recognized no wrong done to property as a capital offense and that in most cases the death penalty was reserved for religious causes, such as blasphemy, Sabbath breaking, idolatry, apostasy, witchcraft, sacrificing children to Moloch or going after familiar spirits, or for moral causes, such as dishonoring parents, manstealing, rape and sodomy, murder, adultery and incest. In Babylon the incestuous man might escape drowning or burning with his paramour by obtaining a royal pardon or by banishment, but in Israel both the guilty persons received the same punishment. In Babylon a wife charged with infidelity had to clear herself by running the risk of drowning. In Israel a woman, under like accusation, was given bitter water to drink. The Babylonians made no distinction between a day thief and a night robber. A Jew could kill a robber with impunity but it was a crime to kill a thief. The Babylonians attached no more value to life than to property. A man who stole a pig had to pay thirty fold or else be put to death.

The Jews were a society for the prevention of cruelty to animals. Here are some of the accepted rules: "Thou shalt not seethe a kid in his mother's milk." "Thou shalt not muzzle the ox when he treadeth out the corn." "If a bird's nest chance to be before thee, whether they be young ones or eggs, the dam sitting upon the young ones or upon the eggs, thou shalt not take the dam with the young." The Jews were modern in refusing vicarious punishment: "the father shall not be put to death for the children, neither shall the children be put to death for

the father, every man shall be put to death for his own sin." In Babylon the daughter of a murderer was taken and put to death for the crime of her father. The Jews were modern in their treatment of strangers and foreigners, "Ye shall have one manner of law, as well for the stranger as for one of your own country. Thou shalt love thy neighbor as thyself. The Lord loveth the stranger in giving him food and raiment. Love ye therefore the stranger. Thou shalt not abhor an Edomite or an Egyptian." The Jews believed in paying wages, not weekly, but daily, "at his day thou shalt give him his hire, neither shall the sun go down upon it, for he is poor and setteth his heart upon it. The wages of him that is hired shall not abide with thee all night until the morning." The Jews were a friendly society and observed this law; "when thou cuttest down thy harvest, when thou beatest thine Olive tree, when thou gatherest the grapes from thy vineyard, thou shalt not glean afterwards, it shall be for the stranger, for the fatherless and for the widow."

The Law of Moses is thoroughly religious and religion is the highest factor of culture. It is true religion that lifts men above the life of nature. Though the code of Hammurabi is a secular and not a religious code there were some points where religion was involved in business. The temples had property, in land and in slaves; there were temple women who claimed protection or needed punishment; there were crimes where there were no witnesses and oaths had to be taken; and there were sorcerers who made false accusations. The code begins with the punishment of death for one who unjustifiably weaves a spell upon another. Demonism was typical of religion in Babylon. If a supply of corn was needed the soothsayers were required to divine the future, to choose the right time for the convoy to start. As L. W. King says in his "Babylonian Magic," "they prayed to be delivered from the spells and charms of the Sorcerer and from the hobgoblins, phantoms, specters and devils with which

their imagination had peopled the unseen world." They worshipped not the Spirit of God but spooks. One king's prayer was for deliverance from the evils caused by an eclipse of the moon. The prophet Jeremiah (10, 2) exclaims: "be not dismayed at the signs of the heavens for the heathen are dismayed at them." The prophet Isaiah, (47, 13) condemns Judah for adopting these Babylonian measures. He says, "thou art wearied in the multitude of thy counsels, let now the astrologers, the star gazers, the monthly prognosticators stand up and save thee." Deuteronomy (18: 10) commands: "there shall not be found among you anyone who useth divination or an observer of times or an enchanter or a witch or a charmer or a consulter with familiar spirits, or a wizard or a necromancer." Balaam, the sorcerer, found that, "there is no enchantment against Jacob, neither is there any divination against Israel."

On top of the Monolith, on which the code of Hammurabi is cut, there is an image of Shamash, one of his gods. It was the idolatry practised in Haran, by Terah, that was the occasion and the cause of the summons to Abraham; "Get thee out of thy country and from thy father's house." The Israelites are the only people of antiquity who in their laws were monotheists and rejected all idols. They did not deify their heroes, living or dead. They observed the Sabbath as a holy day, an idea as foreign to Babylon as were the annual feasts of the Jews. The oath was so common in Babylon that it was appealed to in eighteen criminal cases, but in Israel it was held so sacred that it was accepted in only three, when property was lost, when a hired animal was injured and when a wife was charged with infidelity to her husband. The most marked contrast between the religious life represented by the two codes is seen in the presence of temple women as a distinct class in the east.

There is a great difference in the position assumed by the two legislators in introducing their laws. Hammu-

rabi says in his preface: "I have set up my precious words on my Memorial stone before my image as king of righteousness and king of Babylon above all other kings. I destroy the wicked and defend the weak against the mighty. I am the shepherd, the sun of the people, I extend agriculture and heap up corn. I am the pure prince, the invincible warrior. I am wise and energetic. I bring the four ends of the earth into subjection. I make all men feel well in their skin." In his concluding words he says: "I have taken the people into my bosom, the orphan and the widow I have guarded, I have protected the oppressed in their rights." Solomon said: "I am but a little child; give thy servant an understanding heart." His father had shown a like humble spirit, when he said: "Who am I, O Lord God, and what is my house that thou hast brought me hither to?" The cry of Jacob at the ford of the Jabbok was: "I am not worthy of the least of all the mercies and of all the truth which thou hast shewed unto thy servant." Moses, unlike Hammurabi, does not praise himself at all before announcing his laws.

We know far more of the life of the Babylonians than of the life of the patriarchs. This knowledge is not only extensive, it is also impregnable. No higher critic can break up the code of Hammurabi into Northern and Southern, earlier and later, priestly and other sources. There can be no talk of glosses and interpolations, of editors and redactors. The original document is before our eyes. From this genuine and authentic code it is possible to draw some interesting inferences. Seeing that Abram was born in Babylon, and sent to Babylonia for a wife for Isaac; and seeing that Jacob spent twenty long years there, it is evident that the patriarchs were imbued with what was best in Babylonian culture, and familiar with the history of mankind there preserved. Though the Israelites spent several centuries in Egypt, and Moses was learned in all the wisdom of the Egyptians which was stored in the great library of Ramses, except in the case

of the calves at Bethel, there is little trace of Egyptian influence in the laws or customs of Israel. They lived in the northeastern district of Egypt by themselves, and through the long years of their oppression they could have felt no inclination to learn the ways of their oppressor. Imbued with Babylonian culture and polished by contact with that of Egypt, the Israelites after a brief stay of forty years in the wilderness of Sinai, settled in Palestine, a country which the Amarna letters have revealed as a little Babylonia, with brisk commerce, with organized government, with book towns, all using the cuneiform script in their correspondence, and all afraid of the Hebrews, the tribes of the desert, Ishmaelites, Edomites, Moabites and Ammonites and other descendants of Lot and of Abram, the Hebrew. All of the petty kings had scribes and kept records. The Edomites knew the succession of their Dukes. The king of Moab recorded his conflict with Ahab. The Hittites had a code of laws, for fragments of it have been found among the archives of their capital in Cappadocia. Thutmosis the third, of the fifteenth century B. C., had a picture painted which represented forty rolls of the law in the judicial courtroom. It was natural therefore that the Israelites should have a code, too, especially as they had in Moses one capable of editing it.

The Book of the Covenant might have been compiled by Abraham, so perfectly does it accord with the customs of that early period. It was composed, not for a commercial people, like the Babylonians, or Israel under the kings, but for a pastoral and agricultural people. It was adapted to the turbulent period of the Judges when the tribes were adjusting themselves to each other and to their hostile surroundings. Money was weighed, not minted, as it would have been reckoned if the writer had lived in the days of Ezra. Life was simple and primitive, not complex as it became in later days. There is no mention of king and court, of Jerusalem and the Temple,

strange omissions, if the book was written 900 B. C. The people were warned of what would happen if they chose a king, that there would follow a multitude of horses and a multiplication of wives, of silver and of gold. The Judges were not hereditary. There was no feudal aristocracy, as in Babylon, but a tribal democracy.

The discovery of the Amarna letters and of the code of Hammurabi has upset much of the scheme of Wellhausen. "The best laid schemes of mice and men gang aft agley." G. F. Moore maintains that there was no written narrative before 1050 B. C., but E. C. Richardson in his "Biblical Libraries" shows that the assumption that there were several oral traditions of the same characters and events is unparalleled. Delitzsch and Zimmern concede that the Israelites learned the story of the flood as early as 1500 B. C., but they do not explain how two accounts of that event could have been preserved from mouth to mouth for a thousand years until they were finally written down and blended together. The Jewish Encyclopedia refers to the downfall of the main pillar of the Wellhausen--Kuenen Hypothesis, which is that a code of laws before 900 B. C. is impossible. It is said that if the law had come first the prophets would have had nothing to do, but is it not better to say that if Israel had not been drilled in the law, the prophets could have done nothing with the nation. How preposterous it sounds to hear C. F. Kent say that "the Hebrews were probably personally unacquainted with the art of writing." Sellin (Introduction to the Old Testament 1914) says that "there is neither rhyme nor reason in raising the question whether Moses could write. We have no reason to feel that we have solved the problem of the Pentateuch. We must tirelessly seek the solution." In his controversy with Cornill he claims that "the final victory of the historical school of Kittel, Gunkel, Gressman, and others over the critical school of Wellhausen and Cornill is assured. On our side is scientific progress and life, on their

side everything is gradually sinking into the sand." L. W. King, the latest historian of Babylon, remarks, "I have neither the wish nor the necessary knowledge to discuss the questions connected with the historical character of the Pentateuch and I have no desire to appear as a follower of the higher critics." Richardson boldly suggests that the ark of the covenant, which is also called the ark of the testimony, was, in reality, a book chest, where the law was kept and where it was found in the temple in the days of King Josiah. Puukko, a recent writer, thinks that in the days of the Judges the laws were kept in the **Sanctuaries**.

The discovery of a high civilization in Babylonia a thousand years older than the dynasty of Hammurabi, raises anew the question, "Is human progress, as Darwin thought, *ab initio*, or is it a recovery from lapse, as the Bible teaches?" If the oldest records and arts of man found upon earth reveal him at his best, is it not an inevitable conclusion that the barbarian and the savage represent not primitive man, but races that have lapsed from the high estate of man as he came from the hand of God? When the tribes of mankind were dispersed over the earth by the confusion of tongues at Babel, they all kept the tradition of the golden age and of the flood that had swept it away. As they wandered from the home of civilization they lost some of the arts and became semi-civilized. They went further and lost a settled government and became barbarians. At last they lost the knowledge of the use of metals and became savages. The Babylonian and Egyptian empires lasted until the Persians, Greeks and Romans took up the task of perpetuating the primitive civilization, and the problem of progress ever since has been to recover the barbarian and the savage, the flotsam and jetsam, the waifs and strays of humanity.

A STUDY IN THEOLOGICAL METHOD.

Lecture II.

THE ESSENCE OF CHRISTIANITY.

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A great deal of attention has been given in recent years to the question of the definition of Christianity. Efforts have been made in many directions to discover and state what is called the essence of that religion. These efforts are due not merely to the scientific appetite for precision, but also to the feeling that a right apprehension of that subject may lead to important practical results. It is not to be doubted that if agreement could be reached many difficulties would be removed and light would be thrown upon the practical relations and work of the Church of Christ.

A great many beliefs and practices have been insisted upon as essential which have no real claim to that quality. It is not too much to say that some even of the greatest causes of division in the past history of the Church, especially in Protestantism, are to be found in a misapprehension of what is essential, and of the relations of the essential things in the Gospel and the life of the Christian Church to those subjects on which angry disputes have arisen and deplorable divisions of organization have been created.

In the field of scientific theology it is likewise evident that once we set out upon the task of discovering what is the essence of Christianity, we shall have our eyes cleared. We shall be able to expound the system as a whole with due deference to the varied emphasis which may be put upon the different elements of truth as these are discov-

ered by the individual theologian or found particularly congenial by any one Community or group of Communities. The theologian will avoid the fault of setting forth with logical completeness a scheme that seeks to cover with rigid infallibility every detail of possible intellectual interest. He will recognize, if he has succeeded in apprehending that which is essential, the vast field where convictions may vary without destroying the harmony of those who hold them in their varieties, or weakening their common devotion and co-operation toward those things which are essential. It is, therefore, a matter of considerable importance for the theologian of today that he should clear his mind on the question as to how he shall reach his statement of the essence of Christianity, or, in other words, his definition of the Christian religion. From what body of assumptions and definitions shall he start out in the search for that definition or that statement?

I.

I am not quite sure that at the very start a difference of feeling and direction, a bias, is not given to our thinking by our choice between the phrases which I have just used— a statement of the essence of Christianity, and, a definition of the Christian religion.

Professor William Adams Brown of Union Theological Seminary has published a work entitled, "The Essence of Christianity," which no student of the subject can possibly ignore. His work, comparatively brief though it is, gives an outline of the history of the subject. By its clearness, the fullness of reading which it has involved, its finish in method and style, this book has made us all debtors to its author. Dr. Brown speaks of "defining Christianity" as if that implied no difference of purpose or method of approach from those which are suggested by the title of his book, "The Essence of Christianity." Ultimately, of course, for those who think the matter

through, both terms may lead to the same result. It is easy to urge that if one discovers the essence of Christianity he has defined it, or, that if a man wishes to define Christianity he will be unable to do so until he has discovered its essence. And yet I believe that there is a subtle difference of spirit and divergence of aim suggested by the words.

In ordinary usage a man will feel that if he is asked to define a tree, a statement is demanded of him somewhat different from that which would rise before his mind if he were asked to state the essence of a tree. To define the tree he will go to the logical method of stating its genus and species. He will describe the tree among other trees or the tree among other plants, and there he will feel his task is ended even from a scientific point of view. But if he is asked to describe the essence of a tree, he will recognize that here he is expected to set forth its distinctive qualities as arising from a wider induction of the facts of nature. He will then have to survey

“Rocks or streams or violets blue,
Ancient stars or a baby new.”

So it is in our investigation of the nature of Christianity. To define it we may feel that we need only compare it simply, distinctly, with other religions so as to reveal their several beliefs and qualities, and their outward social organizations, and there the investigation may be arrested. But there are minds which will pierce beyond and insist that though we have now defined Christianity as one religion, we shall not complete our work until we have defined religion in general, and then a description of the essence of Christianity passes into an investigation of the religious consciousness as such.

There are those to whom the latter appears as the more immediately practical interest. They leap at once to the farthest task and the demand that we shall discover the religion which, as they say, is common to all religions. One has heard even learned men speak, with a curious

touch of self-consciousness, about their independence in relation to Christianity and their devotion to the religion within or even above all religions. Of course there is no such thing. The moment anyone of these accomplished scholars attempts to define that thing and to say that that is the religion he believes in, it gives him the object of his faith and directs the habits of his life. It has simply become one more positive religion, and the next man will have to treat this latest religion on a level, for his scientific aims, with all the other more popular phases of religious life in order to discover afresh the religion within all religions. So men might easily run themselves out beyond the verges of our universe into thin abstractions from which the very fragrance of religion has vanished. And this we fear must be said of the somewhat vague position of Höffding, who, in his **Philosophy of Religion** proposes to work his way towards a position which is above "positive religions."

II.

If then we are to attempt to discover the essence of Christianity by first of all discovering the essence of religion in general, we are brought face to face with the question how this can be done.

The first and most obvious method from the point of view of crass evolutionism is that we should begin with the lowest form of religion and trace the history of religious consciousness through all its succeeding phases with the conviction that the latest and best are simply the efflorescence of the crudest beliefs and practices of primitive man. The tendency in such a method will be to refuse validity to any element or form of religion whose roots cannot be easily discovered on the surface of beliefs and practices which appear at the beginning of man's life. Along this line arises the deeper effort to discover, through a comparative study of religions the best means

of identifying with certainty that which is the abiding substance amid the changing forms of religious conviction and habit. Naturally, the danger which will be encountered is that of reducing all to the terms of the lowest common denominator and thus to make the whole history of religion appear as a progressive journey into more elaborate forms of superstition, and into more complex methods of securing what are supposed to be the values of human life.

Bousset, in his well known work, "*Das Wesen der Religion*," determines that for his scientific purpose he must first investigate religion in general and then enter upon his inquiry into the nature of Christianity, and his very interesting account of the history of religion actually starts from the lowest and strives to describe by natural evolution the process by which the highest has been reached. And yet, in his opening chapter, he almost naively says that for pedagogical reasons he must lay down some universal features of the religious life of mankind that he may be guided in the story which he is about to relate. As a matter of fact, the principles which he lays down are admirable, but they could none of them have been derived from mere study of the earliest religions. It is from the later and richer forms of religious experience that those facts emerge which he adopts in his introductory chapter as his guides for the discovery of the true meaning and course of religious history as a whole, first and last. It would be better if such a writer boldly avowed the principle laid down by the idealistic philosophers and theologians.

For example, the late John Caird (in his *Introduction to the Philosophy of Religion*) says, "those writers who think to explain, or rather to explain away, religion, by tracing it back to the empirical origin . . . overlook the distinction between the historical beginning of a thing and its essential principle or origin in thought." He goes on to show that it is not "the immediate phenomenal

fact of beginning or birth'' but ''the ideal principle, the conception or essential nature'' that we must regard as the true origin, the ultimate or final cause of the phenomenon whose explanation is being sought. As a matter of fact, Bousset and Caird are not as far apart as they seem. It is really impossible for men who believe in Christianity as they do to find that the whole nature of religion and all its causes are apparent in the earliest forms which the religious life has assumed in the history of man. And therefore we are not surprised to find that Edward Caird, the brother of the author just cited, does proceed in his work on ''The Evolution of Religion,'' to describe the development of religion in somewhat the same spirit as that of Bousset. They both believe and seek to expound the idea that religious history, as a whole, is the unfolding of the consciousness of man and that this unfolding of the consciousness of man is the expression in our consciousness and life of the nature of God Himself.

From this point of view it has come to be a very common doctrine that the task of the theologian in relating Christianity with other religions is mainly that of proving that Christianity is what is called the crown of religion. As Schultz has put it in his ''Apologetik'' it is the task of the theologian to prove that religion has its rights within the life of man, and that in Christianity religion comes to its fulfillment and is brought to its perfect form. Manifestly, such a task can only be carried out if we keep our eyes upon the double question, first, as to what the essence of religion in general is, and then, what in Christianity constitutes its specific perfection in the realization of that essence.

But that brings to view the supreme characteristic of Christianity. Christianity claims to be in some sense the absolute religion and therefore it claims to have universal authority over every human soul in the world. I may put it in the other way and say, the central message of

the Christian religion claims to be universally effective, insists that those who accept it are brought into personal relations with God which do definitely establish their personal destiny and do actually bring them into a form of communal life here and hereafter which is the fulfillment of the purpose of the Creator concerning human nature. For that reason the Christian religion claims to be absolute and final. All other religions must disappear before it; all unbelief ought to perish in its presence. Its announcements are equivalent to the release upon human nature of the energies of God. Its work in the world when pursued earnestly, sincerely, purely and humbly by human beings, who are the servants of God, is the actual instrument by means of which He is working out His eternal purpose with mankind. The Christian religion, therefore, claims that within its life there are resident those forces which are to control the moral history of mankind, and in controlling man's moral nature they give illumination to his intellect, purity to his character, assurance to his faith as he looks into the eternal.

It must be perfectly apparent that no claims so lofty, no attitude so apparently intolerant towards all other faiths and towards unbelief itself, can be intelligently maintained by men who are not prepared to defend it to the full with intellectual weapons, as well as to illustrate it to the full in their personal characters and in the spirit of their lives. It is, therefore, of absolutely essential purpose, if the Christian message is to continue its history and power in a civilized world, in conflict with all the forces arrayed against it which seek to nourish their strength by intellectual weapons, that powerful weapons should be forged on the side of this faith. No such weapons can be forged until we have cleared our own minds as to what the thing is with which we are concerned, as to what this force which we speak of as divine, actually consists of. Not the intellectual curiosity of the recluse student or the philosophical enthusiast, is operating here.

It is the teacher of Christian truth and the herald of the Christian message by whom this vital urgent need is felt of describing the essence of that faith for whose promulgation in the world he has sacrificed his whole life.

III.

We must inquire then what are the fundamental principles upon which the theologian and preacher must proceed in the attempt to reach such definition of Christianity as shall give him an intellectual basis of the broadest and strongest kind for his theological and practical work.

1. It is of the utmost importance in our day that the theologian should consider Christianity as addressed to the religious consciousness of the human race. The survey of the history of religion which has proceeded during the last century in the hands of a great multitude of scholars in various parts of the world has established the enormous importance of religion in the development of the life of man. More than that, this study has revealed the fact that man is, as it has been put, "incurably religious." Rather shall we say that his very nature is so constructed that he cannot live without being religious, after some measure and manner. Whether we define the religious effort which is universal in mankind in one way or another, we must recognize the fact that it is the necessary and irrepressible outworking of his whole rational and moral nature. Whether we consent to Hoffding's definition of the fundamental axiom of religion as "the conservation of value", or whether we put it more objectively as the behaviour of man in face of the ultimate relations in which he stands to life and the universe, as he conceives of these, we must be prepared both to see and to feel the fact that man cannot be man, cannot realize the meaning of his nature in an actual experience, without cherishing those thoughts, awakening those feelings, engaging in those practices which, when summed together, we speak of as religion.

That this religious consciousness should have manifested its powers gradually and progressively lies in the very nature of our world and of man's relations to it. We cannot describe his religious history without describing the stages through which his thought has passed, the varied efforts which he has made to secure those values on which his attention has been concentrated or deal with those supreme facts on which his destiny depends. As we study this history we discover how deeply his religious ideas and habits and principles have been interwoven with all other sides of his experience. Religion has never run along a separate and, as it were, lonely channel. It has, throughout its history, been nourished by streams of influence from man's economic situations, his political fortunes, his artistic achievements, his scientific discoveries, his metaphysical inquiries. On the other hand, his religious principles have reacted upon all these. None of them runs as a separate stream any more than religion does. They have many interconnections; their values flow into one another continuously. And man's total experience is to be found in the sum of all these, and in that ultimate meaning which he strives ever to give to his total life.

When, therefore, we speak of the absoluteness of religion we must remember that at certain points each element in his experience seems to proclaim absoluteness. The canons of art are supreme for art, the categories of science are supreme for science, the necessities of man's physical nature are supreme in the region of his economic history. But it is religion which has in the past claimed, and still claims, to possess standards of valuation which are over all these other human interests, not to destroy, but to fulfill them. It asserts that the tendency of each of these interests, when it becomes supreme, is to divide and corrupt man's character. Only from the religious point of view can those motives and ideals be discussed and made operative which harmonize all these

other interests of his complex nature, give them a supreme meaning, bring them into relation with an ultimate destiny of the whole race in all the ranges and qualities of its nature.

In the exercise of this directive function religion no doubt has shared in the tendency of each section of man's self and self-interest, to exercise not a healthful criticism but a tyrannous compulsion upon its partners in our life. And history, even the history of the Christian Church, is full of illustrations of this fact. But it remains true that all phases and levels of culture in the history of man have received their best guidance and interpretation from the highest form of religious life and the most powerful convictions of a religious kind which prevailed in their respective periods.

But when we thus describe religion as a manifestation of the human consciousness and as co-working with the other elements of that consciousness in the production of our total human life, there arises the inevitable question as to whether it is a merely subjective process. It is the tendency of many forms of inquiry and of several of the most powerful phases in the psychology and philosophy of religion today so to describe religious history as to make it appear a purely subjective matter. It is the birth of man's changing and not always improving conception of life as a whole, of his relations with the world and with those furthest limits of his personal history which we conceive of when we speak of birth and death, of time and eternity, of the visible and the invisible, of the material and the spiritual, of the human and the super-human. As man thinks of these, so he prays; as their meaning appears to him, so he values all the elements of experience that come to him within those limits. His religion is simply the effort that he makes to interpret his daily conduct, his constant personal, emotional life, his private social interests in the light of those ultimate conditions of his being and of his career in this world.

It is of course the task of the theologian to make clear that this religious consciousness is somewhat more than a mere working over of the material of life given to him in his relations with nature and his fellowmen. There is another universe of reality, a realm of actual and even living and conscious powers which are playing upon his experience in this world in addition to, as well as through, his physical environments and his place in the social structure of mankind. The Christian theologian is one who holds the conviction that man's experience has never been destitute of direct influence from that spiritual universe, and that the course of man's religious history cannot be fully explained in terms only of his subjective life any more than that experience can be described and accounted for without assuming the reality of the outer physical world. Hence the theologian's definition of Christianity must surpass that which would arise from a mere resolution of all its elements in terms of his subjective emotions and ideals.

2. It follows that a Christian theologian enters upon and carries on his work under the assumption, or rather with the reasoned conviction, that in Christianity at least the divine action upon human nature has assumed forms which can be definitely identified as superhuman, and yet as effective within the range of human experience. It is true that from the beginning of man's history his religious life has always been characterized by the conviction that his experience is thus influenced or even controlled by superhuman personal powers, and this conviction of course has usually expressed itself in terms level with the general culture of each generation. But it is of supreme significance that as man has passed from the most primitive to the most elaborately developed forms of civilization, he has never lost this sense of contact with superhuman spiritual realities. Rather has the progress of religious life been marked by a deepening and clarifying of this conviction. In the field which we generally call

Christendom there have appeared certain classes of people who imagined that religious sentiment can be maintained when that conviction has vanished. That is no disproof of the truth of that conviction, nor has it yet been possible for such persons to create a community, in whose history and in whose relations to the world as a whole, this negative point of view, has proved to be the source of real ethical power.

It is exactly in the highest forms of religion that the sense of contact with superhuman realities and with a supreme conscious will has become most profound and most illuminated and illuminating. It is here that we discover a truth contained in that method of defining Christianity which Dr. Adams Brown describes and rightly criticizes as "the ontological view". Undoubtedly, as he sets it forth, there is much in that conception of the situation which is faulty and even dangerous. But there are two elements in the ontological view which it is of essential importance to retain. The first is that a divine will is constantly acting upon our world's life and human experience. Even Bousset takes the position that there never has been and never can be a religion which does not rest upon some conception of the miraculous. "It is always" as he puts it, "on the boundaries of the known and unknown world that religion is enkindled". Even for us of the modern world it is the world that lies beyond our immediate ken which is mightier than that world of knowledge in which we live, vaster as this is for us than it was for our primitive ancestors. Religion is, therefore, much more than merely an esoteric striving for values. At its very heart there is ever that sense of contact with or subjection to the action of the Divine. The theologian cannot conceive of religion as fully described unless that Divine action be spoken of as in some way definite, discoverable and describable, in such fashion that its reality is set forth and its actual place in our world's life is established.

The second element in the "ontological" view which naturally awakens hostility to it is its claim of authority made in name of a church, to announce dogmatic truths which cannot be questioned or denied without sin. When this view is carried to the extreme which it has attained in the Roman Church undoubtedly it contradicts all our instincts of what is reasonable and even of what is truly spiritual in the nature of the Christian religion. But short of that extreme there is another important fact which may be expressed by saying that it is owing to the action of the Divine Spirit in the human life that many of the most important religious truths have been disclosed to the human mind. For illustration one may turn first to the history of prophecy in the Old Testament.

It is easy of course to explain away the prophetic element in the Hebrew religion, to compare it with so-called prophets of other religions, and to insist that Hebrew prophets are only higher and more successful members of the prophetic class in general. Not so, however, can we get rid of the unique and incomparable elements in the history of Hebrew prophecy. There we are presented with a long series of men through whom ever higher disclosures of religious truth were made. These men uniformly claimed that their proclamations were due to some form of Divine guidance and inspiration. There is a continuity about the history of Hebrew prophecy which gives it a place apart from and above all other phases of religious instruction with which the world has been familiar. The messages of these prophets had to do mainly with the will and character of Jehovah. That character is described as Robertson Smith pointed out as that of "a God near to man, and yet maintaining an absolute sovereignty of will, a consistent independence of character". Again he says "as a matter of fact, it is not and cannot be denied that the prophets found for themselves and their nation a knowledge of God, and not a mere speculative knowledge, but a practical fellowship of faith with Him, which the seekers after truth among the Gentiles never attained to".

The teaching of the prophets had always to do with the relation of the will and character of God to the ordering of a national life, and further, they always viewed that Divine will as concerned with the future as well as the present. The living God did not merely announce the laws of today, punish the sins or reward the virtues of individuals, or of a people from hour to hour. As the Lord of all He held the future in His grasp, and concerning that future His people must learn both to think, to desire and to hope. The work of the prophets who dealt with material of this kind revealed truths which otherwise had not become familiar to the minds of men but which, when once announced, seemed to take their place and still retain that place in the thought of the highest of the children of men as self-evident, indubitable, and therefore absolute in their authority. The prophets dealt with the political and economical emergencies of Israel's history, but not from these did their views of God arise. They dealt with the values of human life with which religion is said to be supremely concerned, but the truths concerning God, His character, His will concerning Israel and His purposes in the future did not arise from the conscious manipulation of these values by ingenious minds. These prophets were concerned to announce as truths which must rule the conscience and receive the obedience of Israel, views of God which were not reached by any form of philosophic generalization. They came to Israel with authoritative, downright statements which often contradicted and annulled the ordinary principles and processes of valuation by which they and all other kingdoms of the earth nourished their life. These announcements the prophets accounted for by what we may in general terms call illumination. They found themselves in possession of these principles. They came into this possession as they communed with Jehovah. They received His word and went forth to proclaim it in the assurance that the very will of God had declared it to them.

The test as to whether the Creator of all was really operating in that field of human history upon the national life and consciousness of Israel through these inspired prophets is to be found, first, in the prolonged history through which this series of illuminations occurred. They belong not to the sporadic efforts of individual souls but apparently to a system which is being worked out, a process which is under more than human guidance. The fact of a superhuman and Divine guidance reveals itself in the very nature of the process. Its prolongation through centuries, its powerful relation to the actual history of a people, as well as the strange clarity and sovereign authority of those descriptions of the Divine will and character which have ever since received and attracted the wonder, the awe, and the worship of the souls of men, are joint proofs that we have here not mere discovery by man but discovery to man of the presence, character and purpose of God.

Another test is to be found in the fact that the story of prophecy, which, in the Old Testament teaches Israel to look forward, receives an unexpected and astounding fulfilment and illustration of its deepest teachings and its loftiest promises in the sudden advent of Christianity. We who believe in evolution, we who strive to discover truth not in sudden flashes but in continuous developments cannot refuse consent to the assertion that in this story of the Hebrew religion and its transformation into the Christian religion we have the evidence of a mode of action of the Divine Will which is distinctive, unmistakable, which discloses the very will and nature of God Himself and deals with the ultimate destiny of man.

IV.

It is time now to inquire whether the principles with which we have been dealing can be applied to the discovery of a true definition of Christianity or to the unfolding of that which we may speak of as the essence of this religion.

1. I believe it is one of the most important contributions of Ritschl to Christian theology that he has emphasized the significance of this fact,—that Christianity appears as the life of a Community. It has been all too long the fashion of the Reformed Churches to speak of Christianity almost exclusively as the religion of the individual. The fear of reversion to the ecclesiastical system of Rome has hindered men too long from considering Christianity as originally and fundamentally a communal religion; and I am persuaded that a great deal of the search for what is called the essence of Christianity has been diverted from its true course by the inveterate habit of starting out with the notion that Christianity is first and last a matter of purely individual experience.

Our Reformed Churches have lost in many ways and in very serious measures by reason of this isolation of the message of the Gospel to the individual man, as if that were its whole meaning or as if its social aspects and effects were merely of derivative and even incidental importance. The method even of Harnack, a true Ritschlian, in his famous lectures on "The Essence of Christianity" is infected by this fault. For as he starts out in the ministry of Jesus he finds Him, speaks of Him as, dealing with individual souls. It is only later that he comes to consider how those souls attempted to live together and what were the issues of their communal life. As a matter of fact, Jesus called individuals into a community of which He was the head, and that from the very beginning of His ministry. When they repented and believed and yielded themselves to His call, He treated them as a distinct group. Whether He used of them the word Church or not is of minor importance. He created the Church. He deliberately gave to it the principles on which, as a distinct social group, it must relate itself with the other forms of institutional life around them. It was no mere accident that they were gathered together at Pentecost. It was no new thing when they realized themselves as one in Him. That unity had begun to be realized before He

died,—when He instructed them on the hillsides or in private, when He gave them a communal prayer, when He urged them to communal service, when He sent them out in pairs, gathered them back to consider their reports in mass meeting.

Professor Adams Brown truly and rightly lays down as a fundamental statement that Christ is the distinctive feature of the Christian religion; but this is only a half truth. The other half is that His Community must be equally distinctive or He is not Himself really distinctive.

I need not stay here to attempt a statement of those elements composing this Community which give to it a unique position among all the institutions of men in the world. Fundamentally, these distinctions will be found, first, in that it is a community of those whose sins are forgiven by Almighty God Himself; of those whose fellowship with Him is without dread, full of peace and of hope, whose prayer life is no formality, no grievous burden, no cry of an infant in the night, but a converse of children with an actual Father. This community is in the third place always more or less clearly aware of itself as the organ of God's will in the world, the vehicle of His grace, the possessor of His message to all mankind. In brief, the Church is the organ of the Divine Spirit.

It is obvious of course that the Church does not always manifest a life worthy of these principles, but we have only to turn the matter around to see that at least these are among the essentials of this unique community. For if we should suppose that the Church lost everywhere and permanently these elements of the religious consciousness, we know that it would immediately and utterly perish. All that is peculiar to the Church would vanish from the history of man if these foundations were removed.

2. But the uniqueness of this Community is of course derived from the uniqueness of Christ. I fear that we are too apt to avoid the blunt statement of what is meant by that uniqueness of Christ. It is nothing less than this, that a new type of individual consciousness has appeared

in place and time amid the conditions of human life—a type of consciousness which cannot be accounted for as an evolution of the moral and intellectual life of mankind. The very functions which He exercises among His disciples, the very authority which He claims, the very boons which He conveys, the very prospects which He opens up are all based upon the working of a mind, of a will, of a moral nature which is more than human.

3. Christianity which thus presents us with a new type of communal life flowing from a new type of personal consciousness presents us with a new form or range of religious consciousness in the individual man. That we have already implicitly described when we have described the community, for he who enters into the life of that community avows himself as standing in a relation to God wherein he apprehends God as active upon himself. It is natural and obviously true to describe conversion as involving certain subjective experiences, as a sudden unifying of self-consciousness after a battle among the contradictory impulses and aims of the inner life. But it is of the very essence of Christian conversion that it always implies or rests upon and asserts a Divine action.

A man finds God because God has found him; he grasps because he has been grasped; he attains because he has yielded to an overwhelming force. It will always seem to the Christian man, to the Church, to the theologian, a mere empty form of words which translates all this into purely subjective terms. The Divine action is always viewed by the man who comes under its influence most powerfully, as something distinct and apprehensible, as something that is connected with the history of the past, something that lays its power upon the whole nature of the individual, the entire round of his interests and activities.

4. It is only to be expected that in the history of this community which we call the Church,—which welcomes into its number men and women of all races, of all classes, whatever their past has been, on the same fundamental

conditions, and demands of them all the same modes of life towards God and men,—that in spite of this unity of spirit, method and aim there should arise many diverse developments in its own history. These developments come mainly from emphasis upon two fundamental elements in the being of the Church.

On the one side it is a community of beings who are mystically related with nature, with the history of the race, with the unseen God and His spiritual universe, as systems of force or as powers ever acting upon his fundamental nature as a personal being. The Christian Church views the individual man as being acted upon by all these forces and that in respect not merely of his natural but also of his spiritual life. It is out of this general fundamental view of things that both Christian mysticism and sacramental doctrine arise with all their various phases and diversities of definition.

Life is deeper than our thinking; the forces of God work upon us from all sides below the levels of our apprehension. It is impossible to conceive that we are only as we think. And with all the experience of life before us as natural and animal beings, it is impossible to insist that no spiritual forces are playing upon us and influencing our thought and emotion except as we, through our processes of valuation, select them and relate ourselves with them. It is quite true that it is from the history of mysticism, and sacramentalism in the Christian Church that some of the most dismal forms of magic and superstition have arisen. Where the demand for intelligence and for the exercise of individual consciousness and the powers of personal appreciation has been allowed to grow weak or to vanish, where mysticism becomes a substitute for intelligence and emotion a substitute for morality, there Christianity has fallen back into something not unlike mere fetichism, or into something not unlike the mere negative mysticism of the Orient.

But, on the other hand, Christianity consists in that whole view of God's relation with man, of man's respon-

sibilities and powers which we associate with the great word evangelical. It is man as personal, intelligent, capable of choice and decision whom God addresses in the world of the Gospel. Whatever forces, mystical or sacramental, we may believe in, they are subordinate to and helpers of that life whose full light and glory is only to be found where man's mind is engaged, where his consciousness is at work, where his very self pours itself out in momentous decisions and in constant manifestations of a consistent will.

It is the evangelical element in Christianity which is its supreme distinction, for here we have that differentiation between the work and message of Christ, and the work and message of all others who have taught or practised any form of religion. The danger of evangelicalism is lest it should become a mere matter of words, a form of doctrine that does not lay hold of life. We can be as superstitious in our devotion to abstractions as the merest devotee of a magical salvation or superstitious cult.

Each of these two great elements of man's spiritual life,—the mystical and sacramental, and the evangelical—is necessary to complete the other and to save it from the dangers of over-emphasis.

But it is of the utmost importance to recognize the fact that no scientific definition of Christianity can be constructed which completely ignores either of these elements. They are forms of the action of God upon human material. They are channels by which the new factor, whatever supreme name we give to it, is transforming human nature through moral and spiritual appeals and influences that it may become fashioned after the personality of Him who is at once the creative force and the attractive ideal of the Christian life.

Conclusion.

In brief then, let me sum up the position by saying that any definition of Christianity which would seek to be adequate must include within it a statement of the essen-

tial nature of the Christian community, without which Christianity is a mere dream, through which alone it can be discussed as a concrete fact of history.

The definition must recognize that the community—the world-wide Church of today—is organically one with the original group whom Jesus gathered together as individuals and whom, in the very gathering of them to Himself, He brought into vital relations and eternal relations with one another.

Further, a definition of Christianity must recognize that the person, historical and yet superhuman, through whom that community was created and from whom it derives its existence today, is a unique person, one of a new type of consciousness and yet, because He is a person and His life is a conscious life, He is of our kind and we may become of His kind in at least moral quality and the direction of our growth.

Any definition of Christianity must include a statement, therefore, of the means through which, having been realized in history, its power is continued in the molding of individuals and of the Christian community after the ideal of the Kingdom and family of God.

Finally, let me express the ardent conviction and hope that the more deeply, following some such method as I have sketched, we aim at attaining a true conception of the Christian religion in its essence and in its actual form; the more shall we have our faith in its divine nature and truth established, and the more shall we see the reason why we have a right to speak of Christianity as one. The more we have a right, therefore, to look with calm, clear eyes upon the historical causes and the present disasters of the divisions of Christendom; the more devoutly and earnestly shall we strive to discover those paths of return by which, from their scattered wanderings from each other, the various bands of the one great Christian Community may return to find the common life at that center where Christ and Christendom stand forth defined, clear as the truth of God, glorious as His eternal love.

SOME ASPECTS OF EDUCATION IN THE LIGHT OF THE WAR'S REVELATIONS.

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[Prepared in the Summer of 1918, this paper is published
with slight modification.]

The war is proving all things. It would be merely academic pastime to try to discuss any topic now and ignore the bearing of the war upon it. The magnitude of the war as a factor in human life is indicated by the fact that concerning almost every institution, activity and interest, now we inquire, How has the war affected it? We had in the war something that was bigger than all our human plans and energies, something quite beyond the definite control of any present combination of men. Yet it has compelled us to think ourselves, slowly and, gradually it may be, but still surely and with growing definiteness, into relation to something vastly greater than this imagination-transcending conflict,—the guiding, all-encompassing providence of God. And as we shall come to link up our chastened and sanctified human aims and efforts with the holy and infinite plans and might of God, and so to join hands with Him who is constructing the ages in Christ Jesus, we shall compass control of war, silence its roar, suppress its rage and its carnage, and sit down in the subdued counsels of a happy but melancholy peace.

And then—then we look on the confused remains of a wrecked and battered civilization and take counsel for its reconstruction. If we build wisely we shall lay out the lines of our new house of humanity according to the directions for that new humanity which is to be the temple of the Spirit of God who wills to dwell in men.

Something of such necessary counsel we were taking during the war. Some lessons we were learning while the fire raged. Some of the plans we can outline already. Some mistakes of the old order we can define in the face of their failure, and are now prepared to see at least some things that must be avoided and some that must be undertaken in the new order.

The term education may now be employed in a very comprehensive sense, for life itself is from an important point of view an education and all phases of life are factors in the education of the race. We shall limit ourselves, somewhat at least, while we seek to take stock of some features of what may more specifically be understood as education—the training of growing people to function in this life most wisely and so as to gain its goods and contribute to its good in the highest sense of goods and good.

I.

It is easy to see in the light of the failure of modern civilization that we need to get a **truer idea of education**. We have not, the modern world taken as a whole and generally, rightly defined education, nor rightly evaluated it as a force in world-making. We have overestimated it and underestimated it; and have done both because we wrongly defined it. We overestimated it as a force sufficient in itself to meet all the needs of growing human life. We underestimated it in that we failed to realize the importance of broad and thorough education being made the common possession and experience of the masses of men. We depended too much on education and depended on too little education. Both mistakes root themselves back in the error of ignoring or under-valuing the importance of personality in our educational plans and systems. For fifty years modern education turned more and more to emphasis on the material aspects of our world and of our life in our world. We changed in that half-century from

the idea of education as culture of the spirit, to education as the understanding and use of the material order in which we find ourselves and of which we are a part. When Darwin produced his *Origin of Species* he became the file-leader of a new era, later to be recognized as the chancellor of the ever-growing faculty of the world university of modern times. The instruction and the enthusiasm of humanity increasingly interested themselves in what Rudolph Eucken has so strikingly and effectively belabored under the designation: "**Naturalistic culture.**" Man's interest was not only diverted from another world to this world, from the things of the spirit to the interests of the flesh, from the things that are unseen to the things that are seen; man was led to think of himself as born in and for the order of nature. Here in this world he found his home and his task, his opportunity and his glory. If we could not add that man finds here his destiny, it was a part of education to teach him not to concern himself about his destiny. He could either forego and deny a personal destiny for the sake of the richness of his present life and the busy, fruitful work of his hands; or he could throw responsibility for that destiny upon the world order in which he was bound up, and upon the author of that world order, if author and guide it has, himself remaining a receptive agnostic on the subject; or he might content himself with merging his own personality in the life of humanity and finding the glory of his own destiny in the thought of a better race living in a better world, himself having made some real contributions to that improved world. How powerfully these considerations have influenced the thought of men about personal immortality is well known to such as have given attention to the large library of struggling thought in its effort to grasp with rational fingers the hope that has been made elusive in modern culture and education.

Any one who will take the pains to compare a college catalogue of forty years ago with one of last year, can

give himself a thrill of wonder, if he has never thought this through before. The whole outlook is changed, the curricula are wonderfully different. The first aimed at informing and developing the students in the humanities to the end of producing cultured men and polite women; the latter aimed at efficient factors in the world's work. The older education asked of things and facts, what do they mean?, and sought to interpret them in terms of the spirit for the end of character. This ideal was termed cultural. The later education asks of things and facts, what are they good for? and seeks to interpret them in terms of energy for the end of efficiency, and the ideal is called practical. And this change has paid wonderful dividends.

The face and form, the fashion and figure, the content and the coördination of our world today—up to 1914, that is—had been so changed, so enriched and enlarged that it was a new world already. We need no longer look for a new heaven and a new earth, for we had discovered a new earth which our intelligence and our energy, our discoveries and our inventions, our gigantic organizations and combinations were rapidly making into all the heaven that a true son of the earth ought to want. If there was a wide-spread feeling that we could not say of our new earth which we were growing into our heaven that it is one “wherein dwelleth righteousness,” we were giving growing heed to that lack and by renovating and renewing and readjusting our environment, we were moving on toward social justice and had large confidence in our ability by rightly organizing our life to eliminate its evils, confident that when men no longer wanted they would no longer be wicked. How our educational systems and plans moved along these lines I cannot stay now to say, but can well trust my readers to know.

At last we are called on to ask whether in so rapidly gaining the whole world we were not as rapidly losing our soul. Beyond every other modern people Germany

had organized its life, instructed its brilliant mind and trained its mighty will in the ways of the new education and all the world now knows that Germany had lost her soul. It is good to feel that most of us think that Germany's soul is not wholly damned but may yet be redeemed, yet so as by fire, by the destruction of the flesh that the spirit may be saved. But what we are called on to give closest heed to, is the salvation of our own soul and the soul of the world.

In the midst of this period of materializing our thought and our education Wundt began the study of psychology on a physiological basis, and the operations of the soul were sought in the laboratory analysis of the nervous organism. Herbert Spencer taught us to ignore the connecting, unifying self as the basis of psychic functioning and to concentrate our thought and limit our definitions to the facts of states of consciousness. These two leads converge in the modern psychology. The most popular book on that subject, most widely employed for guidance of college students for a quarter of a century, has been [until now it is being slowly supplanted] one that gave itself to the description not of the functioning of a living soul, but of the contents of succeeding states of consciousness.

I am by no means inveigling against this movement, I am not even condemning it as a movement. It has added immensely to our knowledge of our life and has prepared the way for a further step and is all, on the whole, in the line of great progress. Its weakness is its incompleteness. I am seeking to call attention to the way in which psychological studies and assumptions fit into scientific studies of the natural order to produce a theory of education that neglected the infinite spiritual meaning, contacts and development of the soul. Men had long neglected this present world because taught to think of it as evil. The modern era has given us our present world. It now remains to us to connect our eternal world with our

present world and so to learn to live in both worlds. Unless we can do that we shall lose both and live in neither. So much the holocaust of civilization will teach us if we have the wit to learn in this "pentecost of calamity." By learning we may in the grace of God make it a pentecost of spiritual power for the human race.

Eucken, as the prophet of the spiritual life, cried aloud in the wilderness of German materialism. A few, and they mainly from other lands than his own, went out to hear him, only to find that his was a voice crying not only in the wilderness but in the dark, confessing that he knew no road to the open country of the soul, yet strong in the faith that it will be found. William James set the whole thinking world astir in the effort to define our place in the universe and to find how to win that place. He, too, failed to see the upland where there is freedom from the grip of the material bonds of the soul which half a century had been weaving about it. But they two, formed the nucleus of a slowly growing faculty in the university of humanity which must supplant the presidency of Darwin, combine the naturalists and the spiritualists in one harmonious group of teachers of a new social order in an enriched world. There are many of my readers, who can name heads of various departments in this new school of humanity.

II.

We turn to emphasize the thought that we are bound now to seek a **larger measure of education.**

Here in the United States we have faced tens of thousands of draftees brought into our army utterly illiterate and hundreds of thousands more whose ignorance of history, geography and the simple elements of general culture made glaring our provincialism. Twenty years ago the United States was brought by force of circumstances ordered in the manifest providence of God to abandon our historic isolation from the life of the world and limi-

tation of our concern to this continent protected by the two great oceans. This stepping off upon islands in the seas we did timidly and, according to the profession of all and the belief of most, only tentatively. But slowly did we begin our education as a world factor. The present crisis has plunged us into the midst of all the seething maelstrom of world conflict and the blindest now can see that as we shared in the death struggle of world ideals so we must play a full part in the life tasks of the reconstruction era. Our oceans will no longer be for us protecting barriers against foreign invasion, nation's pledges for the security of selfish isolation; they will be connecting bonds in a unified world, highways for influences that will flow out, and flow in. Washington's sage advice to our great-grandfathers to avoid entangling alliances was very necessary for our childhood and youth, the while we grew our freedom and our nationalism. Our Monroe Doctrine was the needful warning of the pioneer nation while he staked out his claim, established his homestead and settled his ideals. But now that we have become full grown and established, these protections and cautions of the early days are abandoned. We must take our full place in the life of the human race. We cannot take that place except as we overcome our ignorance, banish our provincialism, learn our world and develop in ourselves that culture which alone can make us world citizens.

God gave to America for an heritage the rich grace of democratic freedom. For a century and a quarter He allowed us to develop that freedom for ourselves. Only thus could it be developed. Our exclusiveness and our self-contained course were necessary factors in the growth to maturity of the democratic ideal. But when we had made our democracy strong enough to be safe within itself in the midst of the nations then God came to us with the commission to give this ideal to all mankind, and commanded us not only to advertise the ideal, but by stupendous sacrifice to go forth and slay that autocracy

which more than all else stood in the way of the world's actually realizing democratic freedom. And we had to accept this stewardship of democratic freedom or prove ourselves recreant cowards and condemn democracy as unfit for the organized life of a great people. It was a great day in American history when in reverent trust in God the Revolutionary Fathers declared in the face of the whole world that since under God all men are born free and equal, since the personal individual is the unit of humanity, these American colonies are and of right ought to be free and independent. It was a great day for the whole human race when in 1917 Woodrow Wilson gave voice to the awakened and irresistible consciousness and conscience of America in the declaration that because the individual man is God's race unit all nations and tribes of men are and of right ought to be free and independent, and pledged the whole of American resources to breaking the shackles that bind helpless peoples. It is the holiest political task any people ever found themselves called to by the electing providence of God.

How great is the responsibility thus assumed! Presently the whole world is to be launched upon the adventure of democracy. Right rapidly had democracy grown already, even before the war. What rapid strides it is to make in the day of peace, for the peace is to be built upon the very foundation of democratic freedom. What a call for education, for enlightenment, for understanding, for consecration. We in America have set our hands to help free the world. We are insisting on our idea of freedom and all the Allies have greeted that idea as the star of hope. How fearful then is our responsibility for education, first of all for our own education and then for that of all the world, in our measure. The day peace is concluded on the basis of political freedom the world faces the most serious problems of economic freedom, religious freedom, cultural freedom, all the problems of constructing an enlightened human brotherhood. Only by education,

thorough, universal, genuine education, can a democratic world save itself from anarchy and ruin. The marvelously rapid democratizing of the world demands the education of the world, and demands it immediately, absolutely. There can be no delay.

We must see now that education and literacy are not identical terms. Two nations of men had abolished illiteracy, for the less than two per cent. of illiterates in Germany and Japan may be ignored. Of these two best educated peoples of the world, measured by the standard of literacy, one proved the incarnate curse of the world and the other holds within itself the possibility of the greatest menace to the future peace of the world. In both countries education is rigidly under control of the government. Their literacy represents not the ambition and idealism of a free people seeking their own culture and voluntarily realizing their own development; it represents rather a training of all the subjects of an empire to read the plans, grasp the aims and accept the ideals of the masters who mold the nation and direct its energies. To be able to read, and to read, can never give an education so long as what one reads is determined by others, in what terms he reads it and what impression he gets from it. The ministry of education in Germany has been a bureau of the autocratic and aristocratic masters of the German people. Under the guidance of this ministry all the people have been instructed and trained in the way and for the ends for which the government forces desired to use them. That is not the type of education that can produce and maintain democracy. Intelligent slavery is no proper substitute for the bondage of ignorance. But ignorant freedom cannot maintain itself against trained slavery. Even more important, ignorant freedom cannot preserve itself from anarchy and decay.

The National Education Association two years ago inaugurated a campaign for arousing interest in and sup-

port of the public educational system in the United States. It has had a commission studying "The National Emergency in Education" and has issued a pamphlet, under this title, which deals primarily with an exposition of "The Nature of the Present Crisis Faced by the Public Schools of the United States." The problem is one that must be faced by all the educational forces of our land and it will require the best thought and the fullest support to meet the demands that are upon us.

III.

In it all we shall be **compelled to place new emphasis on the ethical and religious elements** in education. Again Germany and Japan teach us by fateful warning. Swinging into modernism with a rapid stride Japan outran all religious and moral limitations, not of her own systems alone but of all systems. Soon she found herself facing bankruptcy in moral resources and so threatened with political failure. She turned to religious leaders for help. Germany has been dominated by a heathen ideal which it pursues with a pagan will using trained intelligence to move toward the goal. In the face of all the cataclysm President Nicholas Murray Butler has made the confession for all the teaching profession, that all our learning is powerless to produce any genuine progress unless there is the will to righteousness. That element in human education our schools have neglected and slighted. All our training increases efficiency for doing that on which we set our hearts. The heart then lies at the foundation of the only sort of education that can save a democratic world. Benevolent tyrants may restrain and guide masses of ignorant subjects and save from utter ruin. But when men are made free, when tyrants are destroyed and control passes to the multitudes, it becomes absolutely imperative that the will to humanity and to holiness shall be in these multitudes. Human nature reveals itself in this crisis and human nature must be regenerated or all its education will fail.

This introduces us to the problem of Christianizing our education. There can be no question that powerful forces have been at work to secularize our whole educational system. We are now face to face with the demand for Christianizing our education with a thoroughness of extent and content which we have not heretofore realized.

Two forces, from opposite sides, have coöperated toward this general secularizing of our education. These influences operated directly in all public education and indirectly in many of the ecclesiastical schools. First, the Christian forces insisted on the absolute separation of Church and State, and thought of all religion in terms of church creeds and forms. Hence they set themselves against the teaching of Christianity in schools supported by public funds and controlled by public boards of education. At the same time non-Christian influences were exerted by men who, like the churchmen, identified religion with the creeds of organized churches and felt that the churches would produce friction and confusion in the schools, would lay a hindering hand on freedom of thought and investigation. Thus the two operated together to eliminate religion from our education. It has come to be widely recognized that the war has brought into emphatic relief the need for the Christian school and this affords occasion for increasing very greatly the resources and the influence of the denominational schools. It has repeatedly been said that a few denominational gymnasias and one or more such universities in Germany would have averted the war by giving to education in Germany the leaven of Christian principles and ideals, to save it from the barbaric and heathenish materialism which all can now see characterize it. In the light of the war we can see far more clearly some of the needs and some of the defects and dangers of our denominational schools.

But the Christian forces of America cannot stop with giving fresh attention to their church schools. Their op-

portunity, their duty, their necessity reaches much beyond this. General education at public expense and under public control will continue to grow in extent and influence. The great majority of our people will get the bulk of their education in these public schools, of all grades, from beginning to university. The character of these public schools will be very largely determinative of the ideals, aims and general character of the American people. It is the legitimate boast of the Christian colleges that a very high per cent. of the men who have come to be recognized as public leaders and benefactors, contributors to the welfare and progress of our country, have been trained in Christian schools. But we are not resting on these laurels. We know that the men who have their names in "Who's Who" up to the present for the most part grew up and secured their training before the day of the eclipse of the Christian college by the State University. We know that the relative contribution of the church college must decrease. We know, moreover, that if conditions in State schools are relatively unfavorable to the production of high and worthy leadership it is a weakness that affects our whole common life and calls for most serious attention. We know that our Christian colleges are increasingly affected by the standards, ideals and courses found in the greatly growing public institutions. We cannot save our own and better them if the others are allowed to degenerate or to continue on low moral and ethical planes. Christian thought and influence must be brought mightily to bear upon the State universities, normal schools and vocational schools.

Our problem is yet more serious. Among Protestant and Baptist people the church primary school is to be found now only in the rare mission school. The secondary school is rapidly and rightly giving place to the public high school and the denominational "academy," "institute," "fitting school" and "preparatory department," will more and more be abandoned in favor of the

public school system. This is a tendency which the church authorities ought not to resist. In one church school, maintained by mission funds, out of a hundred pupils in primary and secondary grades seventy would have found at least equally good facilities in the nearby public school. Of the thirty remaining at least fifteen would have been provided for in public schools of communities from which they came. The mission funds were supporting this school for the actual need of not exceeding fifteen pupils. These fifteen were beyond public school age, married, or on other accounts not subject to the privilege of the public schools. It would be far less expensive to group in some suitable center such students from several such schools, thus increasing greatly our capacity for providing for their specific need, making their school association more congenial and stimulating, and removing the church schools from competition with the public schools, a competition which was found to be resented strongly in the community in which this particular school was located. We are bound ultimately to yield to the public school the field of primary and secondary education. In all grades of public education it now becomes our most solemn responsibility to find how to introduce the religious factor. Modern religious science has definitely concluded that the human soul is essentially religious. It cannot then be educated symmetrically if in the main system and work of its education religion is ignored. To ignore is to deny. We are in position now to demand on grounds of sound educational theory that the religious element in the nature of the pupil shall not be ignored or perverted. Some way must be found for its normal development.

IV.

Lastly we must secure a larger measure of freedom in education.

1. Here first of all one suggests that we need to free ourselves from German leadership. We want to destroy

once for all the myth of German superiority. The very daring of the German mind has dazzled the world. From all lands students have poured by multiplied thousands into the German universities as supreme sources of wisdom and learning. We can understand the extravagant assumption of Germans concerning their **Kultur**, for America and Great Britain preeminently, and other countries in less measure, have fed the vanity of German pride with adulation and patronage that have amazed plain people as much as it deluded the learned and professional classes. For many years before the war it had almost come to the point that nobody was really educated until he had won a degree in a German university and no educational theory was acceptable unless it had originated in Germany or had been approved in Germany, a rare distinction for any idea of foreign origin. Germany will no longer be the world's university. German thoroughness was always largely fictitious, of that narrow kind that excludes a section of life or fact from all its general bearings and purchases completeness at the cost of truth. But it has taken the shock of war to make us see that Germany did not know all we gave her credit for. She led the whole Western world away from God into the wilderness of modern self-sufficiency and when we had forgot to pray and God was deserted by us Germany proceeded to assert lordship over all. No country now can be thought of as superior to our own in schools. None will take rank above us. It must be ours to make the schools worthy of the leadership which will inevitably come to us.

In no other sphere quite so much as in theological education had Germany claimed and been accorded the hegemony. It had come to pass that it was as much as a theologian's reputation was worth to antagonize the theories and to reject the results of the great German masters in the realm of theology. The radical, destructive criticism and the anti-Christian new theology were already in the realm of theological **Kultur** working out that

same devastation which all the world now witnesses in Germany's general **Kultur**. And it was founded in a supposed superior psychological insight. The writings of the Bible were all reconstructed by principles which rested on the power of the German mind to reproduce the psychology and the history of the ancients and to tell what and how they would say and do. How little adept the Germans really are at interpreting psychology outside themselves all the world now knows. How little were they able to understand the souls of Belgians or English, of Canadians or Indians, of Frenchmen or Americans. And if they cannot read the minds and hearts of their contemporaries we shall not be bound to accord finality to their interpretations of Hebrews of the days of Moses, of Jews of the days of Ezra, or of Christians in the days of Paul. Avoiding all obscurantism and slavery to traditionalism, we shall shake ourselves free of the German doctors and of their American echoes, and study the Word of God with the freedom of free men in Christ Jesus. No greater blessing in the field of education will come to Great Britain and America than the awakening to independence of theological thinkers. Revamped German radicalism will be far less in vogue in these two countries for the next few years and intelligent, independent conservatives will meet with less contempt than has been hurled at them from certain centers in their own lands for the past generation.

2. It is necessary also to make a plea for freedom from fads and over much experimentation in education. Any who have given attention to this will understand what is meant. For many years our newer education in America, making marvelous advance in popular interest and support amounting almost to a revolution, none the less and just because it was all so new and so extensive, has been subject to innumerable experiments, fashions and fads. Experimenters have had large opportunity to use the schools as laboratories and the pupils as material.

It has too largely been assumed that older methods and theories were worthless, and untried schemes have followed in all too rapid succession. We need stability and solid work on sane lines.

3. We want more freedom from the formalism of system with more opportunity for the influence of personality of the teacher and more development of personality in the pupil. The modern educational theorists have stressed the freedom of the pupil and the development of his initiative and independence. They have held up to ridicule the old method of setting the pupil in a fixed position and environment and filling him with definitely prescribed material. One is persuaded that with all the repudiation in theory of the method of pouring learning into a pupil like grist into the hopper of a mill, there is actually more formalism, more subjection to system and less play for personal initiative and influence than in the older order. And this in spite of the varied courses in graded schools, the vocational, retarded, accelerated schools, the varied curricula with elective systems in colleges. The schools practically control the place of the student in the system and the larger colleges now have professional advisers for the student, bewildered by the maze of short "courses" catalogued in the college bulletins. In the lower schools the assignments are compulsory and in the colleges the advice is practically imperative. And it is all done scientifically and the dominating idea in the system is not the development of personality and free initiative but the making of a good social factor in the machinery of our civilization. It is the German idea put into practice just as far as American life makes possible. The hopper of the old grist mill, in the illustration, is replaced by the elaborate machinery of the modern mill and the pupil is much farther removed from the source of supply of the grist but even more inexorably his place is fixed in the scheme and it is determined for him what he shall learn and how, what he shall be and do.

Mark Hopkins and the pupil on opposite ends a log constituting a university, now seems ridiculous. The log has been replaced by enlarged, elaborated equipment, the pupil has merged his life in a college community dominated by a "college spirit" inexorably imposed upon, and then infused into, all newcomers by a rigid regime administered by "upper classmen," while Mark Hopkins is a great financier and manager of a big enterprise, who meets the students as an educator mainly through a system of deans and secretaries. In the making of a faculty today the emphasis is first on the holding of university degrees, second on great numbers and lastly on personality and teaching power. All these items are important but sometimes in the reverse order of their present emphasis.

4. We need also to avoid overmuch control of our education and especially do we need to be free from irresponsible control of outside agencies.

The propaganda of the National Education Association says, "The American Public School is sound in principle; it is democratic in purpose and tradition; but it is not adequate to the needs of the nation primarily because its policies have never been framed with reference to these needs. Essentially a local institution, it is weakest at the very points where to be of largest service to the nation, it should have its greatest strength." Now it is to be noticed that the assumption in this statement is exactly the autocratic, German idea that the citizen exists for the nation, that his training must be in the interest of the nation and therefore must be controlled by the nation. The school must no longer be "a local institution" expressing the ideals and needs of the community but must be a national training school for meeting "the needs of the nation" to which it must "be of the largest service." To that end it is proposed to nationalize our public school system, and large plans are already under way for the accomplishment of this end. The plans include an initial

appropriation "at once", of one hundred million dollars by the Federal Congress. For the present this sum is to be given to the States for expenditure, but the purposes are defined and the general Government will at once have an actual control shortly to be legalized by further enactment and we shall soon see what our President has called "the mobilization of education" for the ends of the nation. Already the appropriation bill is before Congress and is urged to passage by the enormous energies of the two hundred thousand members of the National Education Association and of many of the six hundred thousand teachers in the system. Here is a movement calling for the utmost scrutiny and the most intelligent and unselfish consideration.

Along with this tendency to nationalize our education is the growing clamor for compulsory military training in all our schools. The use of the schools in the recent crisis for training the young men subject to military service under the draft act, universally approved as it was and should have been, carries nevertheless a danger in that it offers to the militarists their chances to make it extremely difficult to resist the plea for maintaining the military feature after the war is over. The Southern Baptist Education Society at a meeting in 1918 proceeded with great wisdom to approve absolutely the present arrangement and then to state most clearly that this does not commit us to maintenance of military training in our colleges after the war, nor to the principle of universal military training.

It can now be safely said that the United States has once more, as in every previous crisis in our history, demonstrated that general military training is not at all necessary to either our safety or to the highest efficiency in the conduct of a righteous war—the only kind of war we shall ever contemplate. The successful meeting of the emergency is a final answer to every argument of the militarist.

Excessive control of every form by the constituted authorities must be resisted as tending toward a bondage that is at enmity with democratic freedom.

At this point, too, we must call attention to the need that Christian schools shall be free from all unholy and hampering rivalry by the State schools. So long as they provide sound education and produce high character they should suffer no discrimination based on technical non-conformity to arbitrary and artificial standards. In some cases the discrimination in favor of State institutions is crushing to denominational schools.

The General Education Board and the Carnegie Foundation, responsible to no one in all the world, have come to exercise an influence over the schools of America that in some respects amounts to dictation. Respectability in scholastic circles is too often dependent upon accepting standards fixed by such irresponsible boards and for which many schools are not prepared. We have come to be in danger of a tyranny of scholasticism which is supported by great power claiming our confidence on the ground of being a benevolent monopoly. Gratefully acknowledging the very great service of these organizations, and their friendly interest, we may still desire that they relate themselves more democratically to the school systems.

The rapid standardization of our schools has resulted in an amazing progress in extent and thoroughness of our schools and is proving an untold blessing to our education. But it has not been without its evils. It has secularized our denominational schools in great degree and has forced upon them methods and policies which, unconsciously and without design of their own faculties and trustees, have lowered the denominational and even the Christian morale of many of them. They were compelled to modify and extend courses more rapidly than their resources permitted and mountains of debt have been heaped upon them. Their modifications were effected at

the behest not of the legal authorities in control of them but of outside organizations. It remains to bring their responsible constituency to understand, to adopt and to support the new standards and utilize them for the Christian ends.

5. In seeking our freedom and enlargement in education perhaps our supreme barrier is the poverty of support. We must free our institutions from the limitations of inadequate equipment, inadequate teaching forces, poorly paid teachers. Our Christian schools for the most part have been compelled to struggle for existence, to advertise their poverty in order to receive enough and keep them alive and this very struggle for existence has hindered attendance and so has largely limited their power for good. We are entering upon an era of awakened interest at this strategic point in our programme. The teaching profession as a whole is honored in the lip and starved in the purse. In every way we stand upon the threshold of a new era. On every hand we may rejoice with trembling. Upon America has fallen a great responsibility for the life of humanity. In some things we must accept the obligations of already recognized leadership. In other matters we must prepare for leadership that will inevitably come to us. In all things we shall have to play our part in all that is worth while in the ongoing of the world.

We have been led to an awakening concerning education barely in time, and yet in time if we are true to our vision. Already we have some universities equal to any in the world; already we have a public school system capable by right development of meeting the need for universal education. In Christian schools we stand almost alone, in a class to ourselves.

In missionary education we must accept the great burden of pressing opportunity.

We have many problems but we hold the potentialities of the solution of them all. If in the fear of God, with

profound conviction of the call, with genuine loyalty to the principles of free and enlightened democracy we give ourselves to our task we have nothing to fear while we move forward in the van of the nations as they march into the new era of the world. It is for Christian leadership to see that all education is founded on regeneration of human nature; that it seeks the building of character; that it honors the God of history and moves mankind forward into the Kingdom of heaven, to that new earth wherein dwells righteousness, as in a province of the kingdom of heaven.

BOOK REVIEWS

I. THEOLOGY.

Religion and Intellect. By David Graham. T. & T. Clark, Edinburgh, 1919. 156 pp.

The author of this volume is a worshiper at the shrine of reason. He takes reason in the old and narrow sense of the word as the logical faculty. He holds that the rational consciousness is the only possible standard of knowledge. He further holds that the rational consciousness is the ultimate authority in religion. One chapter is devoted to the establishment of the point that Scripture must be tested by reason. Another holds that the rational consciousness is the ground of belief, certainty and faith. He argues to prove that it is immoral to hold the irrational and that it is our duty to reject it. He also maintains that the super-conscious and speculative have no importance compared with the conscious and practical. In the course of the discussion the ministry comes in for much lecturing. One quotation will indicate his estimate of preachers and religious persecutors. He says:

"Thousands of priests and theologians have not hesitated to descend upon mankind with the fearful ultimatum 'Your brains or damnation', notwithstanding the all-important fact that Almighty God furnished us with our brains (that is, our intellect) and nothing but our brains, to guide us either through this world or toward that which is to come. Let us make ceaseless war against this hugh, goggle-eyed, irrational, soul-devouring giant of superstition." (Page 52.)

The above will sufficiently indicate the main drift of this discussion. The writer has command of a closer and interesting style. He states his points forcibly and sometimes argues convincingly, but the book as a whole has a number of glaring defects and weaknesses. One is that there is no explicit recognition anywhere of any of the more recent advances in theories of knowledge. The writer does not seem to have heard of such a word or idea as "pragmatism". He does not seem to realize that there are whole ranges of experience not included in the rational consciousness when the latter is cut off and made sufficient unto itself.

Again, the writer makes the natural rational consciousness dominate the moral and religious consciousness. There is no adequate

recognition anywhere of the inherently religious sense in men. There is no effort to relate the religious and moral consciousness of men with the rational, and no effort to justify the religious impulse as such.

The author further errs in his failure to recognize that religious experience and the inworking of God in the natural consciousness may completely alter the point of view of the subject and produce a new consciousness. The place of religious experience in transforming our natural consciousness has no recognition whatever.

One could scarcely find a book written in a more dogmatic spirit. The author is so sure of himself on every proposition which he lays down that one inevitably comes to question the range and breadth of his intellect, and especially of his sympathy. E. Y. MULLINS.

Theology as an Empirical Science. By D. C. Macintosh. Ph.D. The Macmillan Co., New York, 1919. 270 pp. \$2.00.

Is theology in any tenable sense of the word a science? Is there religious perception, or cognition, of the divine corresponding to perception of objects in the realm of sense? Can we formulate the laws of religious experience based on religious perception? Can theological theory be constructed upon a basis of these laws? The author answers all the questions in the affirmative. Theology is an empirical science, that is, a science based on facts of experience. It seems tautological to describe the science as "empirical", since the fact-basis is implied in the conception of "science".

The development of theology as a science proceeds through definitions, presuppositions, empirical data, principles, inductive methods, working hypotheses, laws, practical application of laws and theory (pp. 26, 27). This elaborate program is carried out in much detail and with more or less repetition. It is a very painstaking effort to be really scientific. This explains the method of procedure. The author shows beyond a peradventure that we are justified in regarding theology as a science. He begins with the pre-scientific religious needs and experiences of men, and from these as a starting point shows how the religious Object, God, becomes a reality capable of definition. Among the presuppositions of theology are the following: Human free agency, the possibility of immortality, the fact of sin, the existence of God.

The laws of empirical theology are classified as primary and secondary. The laws of primary experiences are elemental, such as "Revelation", "Special Providence", and laws of composite experiences, such as "regeneration", "perseverance", "life abundant",

"sanctification". Secondary theological laws are emotional: "peace", "joy" and "love"; intellectual: "divine guidance", "Assurance"; physiological: "divine healing"; laws of social experiences: "ecclesiastical", "general". Theological theory deals with the attributes of God divided into moral and metaphysical. There is a fine chapter on the "Problem of Evil" and an appendix on the "Philosophy of Religion", in which the author arrives at what he calls a "critical monism", which turns out to be a method or attitude rather than a conclusion. It is very much in line with Hofdings' critical monism, which leans to a monistic conception of being, while recognizing that practically all the fundamental issues as to the nature of ultimate reality are still open questions.

Perhaps the best method of expressing an estimate of this book is to begin by indicating what the author accepts from the New Testament and what he rejects. The book is in no sense of the word an attempt to reproduce the Christianity of the New Testament. It claims to be a scientific study of religion, including the religion of the New Testament as one among others, but in greatly reduced form.

The author outlines two rationally possible interpretations of the historic Jesus. The radical view eliminates the Messianic consciousness of Jesus, the mystic experiences at his baptism, the transfiguration, the temptation, Peter's confession at Caesarea Philippi, and every form of miracle. The more "conservative" view, adopted by the author, is practically the same as the more radical except that the Messianic element is allowed greater recognition. Jesus was a pious Jew, called by God to preach to his countrymen the principles of a moral and spiritual Kingdom. His healings were not miracles in any true sense, but a form of psychic or mental therapeutics known to others. His alleged resurrection was based on a mistake as to the grave in which the body of Jesus was buried. The "empty tomb" was simply another tomb. The alleged resurrection appearances were the same sort of experiences which are found in modern spiritualism. Yet it seems to be held that Jesus was sinless. The virgin birth is denied, along with the pre-existence. Jesus was the subject of a very high form of religious experience. He is for us not an object of faith but an example and inspirer of faith. All the claims as to miracles and the resurrection and other similar matters were introduced after the death of Jesus by fond disciples who desired to exalt him and account for his remarkable power over men.

The net outcome of this interpretation is approximately the same as that of men like Marineau and Herrmann, although varying in many details. Jesus was the chief of saints. Religion, after Jesus, finds the highest and best expression in the form of revelation and experience exemplified in him.

The process by which this result is obtained in handling the gospel records is in accordance with the rigid orthodoxy of the modern radically critical school. This orthodoxy is as stereotyped as any of the older types of orthodoxy. The author is much concerned for the "modern man" and the "modern critical mind". When he wishes to discard a part of the record unfavorable to his own view he bases his rejection on some such statement as "it is reasonable to suppose", or "it seems to be", or "a reasonable interpretation" (pp. 57, 77), or some kindred phrase. There is scarcely ever any effort to show critical grounds for rejecting some parts and retaining others. The theory or presupposition of corrupting contemporaneous ideas introduced into the record by the New Testament writers accounts for everything. The result is to leave us gospels which are about three-fourths myth and one-fourth tenable statements as to occurrences in the times of Jesus. The major assumption throughout is that no amount of evidence can justify us in accepting a particular kind of event. This, of course, destroys the scientific claim. The "modern mind" which sets out with such a presupposition has established its conventional and stereotyped orthodoxy, and there is a host of writers who now adopt this "safe" theology. It had for a time a certain freshness and interest. But today one can forecast practically every detail of the discussion when the writers in this school of orthodoxy begin to deal with Jesus and the gospels.

There are certain things the modern Christian and religious mind refuses to accept from the modern "critical mind" so long as the latter continues to substitute its subjective speculations for objective facts, and insists upon its claim to be empirically scientific in method while practicing a subjectively speculative method. Such conclusions of the "modern critical mind" are rejected not because they are scientific but for exactly the opposite reason. They are based on a forced and a *priori* method of handling the New Testament records. On historico-critical grounds there are just as strong reasons for rejecting those parts of the gospels which yield the conception of the pious Jew preaching to his contemporaries as those parts yielding the greater conception of a miracle-working and redeeming Messiah. The principle of selection which eliminates three-fourths might as well eliminate the other fourth of the record.

Empirical Christianity, that is, the experience of God in Christ redeeming the soul in the initial and progressive phases of the process, will never accept this alleged scientific interpretation of the gospels. When Christ has been critically rejected and the records hopelessly mutilated, the Redeemer of men looms just as large in the experience of his people as ever and he remains the Lord of history. His resurrection was the starting point of his gospel in its

conquest of the world. To reduce that resurrection and the attendant appearances to the level of the modern phenomena of spiritualism is absurd. Pike's Peak might as well have been raised to its commanding elevation by the explosion of a soda fountain.

In conclusion, it may be said that what we have in this volume is a very painstaking and in some ways a quite able effort to analyze the contents of religious experience from the point of view of religious psychology and scientific method. The effort is very praiseworthy and credible in its motive and aim. So also would it be in its results if the entire process had not been rendered unreliable by unscientific and untenable presuppositions as to the synoptic gospels and the person of Jesus. The actual result is not the religion of the New Testament but natural religion with a New Testament coloring. So long as science and criticism combine with Christian experience to justify us in retaining the New Testament records substantially as they stand, we shall surely retain them. And until the new method now becoming old and scholastic can make out a better case for itself it will retain its hold only upon the scholastic party in which it has found popularity and in which a preconception of the structure of the universe dominates all thinking as to God, personality and religion.

E. Y. MULLINS.

II. NEW TESTAMENT.

A Grammar of the Greek New Testament in the Light of Historical Research. By A. T. Robertson, D.D., LL.D., Litt.D. Third Edition, Revised and Enlarged. Hodder & Stoughton, New York, 1919; Geo. H. Doran Company. 1540 pp. \$7.50 net.

Just as certainly as Winer's "Neutestamentliches Sprachidiom" marked a new epoch in New Testament grammatical study, so surely does Dr. Robertson's "Grammar of the Greek New Testament in the Light of Historical Research" mark a new epoch in the application of scientific principles of language to the Greek New Testament.

There are literally hundreds of books devoted to the study and teaching of the Greek language, and it would seem that there should be no difficulty in finding good guides. But most of the grammars with which we are familiar give the "attic as the only real Greek", because the authors for lack of proper scientific knowledge of the language were not aware that "the Greek language and literature is one organic, coherent whole", or for lack of courage balked at a radical departure from that well-fixed method of language study which was in existence before modern scientific principles were even

dreamed of and which they have taken as a model. That ancient method has held on with wonderful tenacity.

With the use of these books the teaching of Greek grammar in our schools has undoubtedly been very much misdirected. Most of our teachers have feared or have been too reactionary to discard the old method, the power of custom and time has been too strong, and in the matter of grammar we have been the slaves of the ancient world.

It is not strange, then, that the Greek of the New Testament has been until recently considered as something apart, a language by itself, and unworthy Greek. Dr. Robertson concisely sets forth the true position: "The New Testament Greek is now seen to be not an abnormal excrescence, but a natural development in the Greek language; to be, in fact, a not unworthy part of the great stream of the mighty tongue. It was not outside of the world-language, but in the very heart of it and influenced considerably the future of the Greek tongue."

Dr. Robertson's Grammar is not intended for readers who are complete strangers to the Greek language. It assumes a fair working knowledge of the language. Consequently, the many paradigms are not given which are customarily found in ordinary grammars and which, should they have been contained in this work, would in view of the size of the volume have simply taken up valuable space. The purpose and monumental character of the book necessarily prohibited the inclusion of the paradigms. There has been room, then, for the adequate presentation of rich material which otherwise would have been excluded. The book is wonderfully and constantly true to its purpose. In the preface the author says: "The present volume is designed for advanced students in theological schools, for the use of teachers, for scholarly pastors who wish a comprehensive grammar of the Greek New Testament on the desk for constant use, for all who make a thorough study of the New Testament, or who are interested in the study of language and for libraries."

The purpose of this grammar is not that of the author's Short Grammar, which is now in its fifth edition. That book has its own place and peculiar mission to perform "and is now in use in various modern languages of America and Europe".

That a volume of its nature and magnitude (1540 pages) during these days of storm and stress is so soon in its third edition is indicative of the position which this great grammar commands.

Several important features give this edition unique value to teacher, student and scholarly pastor. The exhaustive table of contents in forty pages renders immediately available the desired information on any point—the separate elements are at the inquirer's

command. One could hardly get along without it. In fact, it is a prime necessity for a volume of its nature and size. The index of Greek words has been made full. There is not an important word in the New Testament to which reference is not made. The index of quotations has been corrected and completed. Reference to detailed discussion is made practically to every verse in the New Testament and to some verses as many as twenty times. What a wealth of exegetical material! Then there are thousands of references, to the Septuagint, to ancient and contemporary Greek writers, to the papyri and ostraca, etc., the judicious use of which has caused light to appear where formerly darkness prevailed.

The addenda, with its fresh illustrations and discussions, make it the last word in the scientific treatment of the Greek New Testament.

No other grammar combines with high scholarship a greater degree of utility or gives more universal satisfaction to the inquiring student. A free and indiscriminate use of superlatives is characteristic of American writers generally; but it is hardly possible to exaggerate the value of this work, especially to English students. From a careful and minute study of the book, and from a comparison of it with other books on the same subject, the conclusion is that it is the best grammar of the Greek New Testament with which we are acquainted. It is a treasury of the results of exact scholarship. It is indispensable to an understanding of the Greek New Testament and will unquestionably maintain for decades to come its place as the standard grammar.

Dr. Robertson has put the scholarship of the world under a debt of gratitude to him for this great book.

The publishers acted wisely in printing it in a single volume. Works meant to be consulted often and contained in two or more volumes are troublesome and cause much loss of time.

The paper used in the third edition is superior to that of the other editions. The poor quality of the paper in the first and second editions was a mistake on the part of the publishers. The paper would not take writing in ink and was easily injured

W. HERSEY DAVIS.

Tractate Sanhedrin. Mishna and Tosefta. The Judicial Procedure of the Jews as Codified Toward the End of the Second Century A. D. Translated from the Hebrew with brief Annotations by Herbert Danby, M. A., Society for Promoting Christian Knowledge, London; The Macmillan Co., New York. 148 pp. 6 shillings net.

Mr. Danby has rendered a good service for New Testament students by this piece of work. He has done his work well. One is

able thus to compare the trial of Jesus with the rules of the Sanhedrin. However, as Mr. Danby shows, the Sanhedrin at the end of the second century was not that of 30.

A. T. ROBERTSON.

The Rival Philosophies of Jesus and Paul. By Ignatius Singer. The Open Court Pub. Co., Chicago, 1919. 347 pp.

The author imagines that he has made a great discovery and is afraid that Christian scholars will not be fair enough to hear his story. He is very much mistaken. They will hear him patiently, even though it is all as old as the hills. Mr. Singer thinks that Paul perverted the Jesus of history into the Christ of theology. He claims to be able to show that Jesus, though only a man, was a very remarkable man, and that, if rightly understood, he can exert a powerful influence on the modern world. But as a "discovery", alas, it is old straw which has been threshed over and over again.

A. T. ROBERTSON.

A Grammar of New Testament Greek. By James Hope Moulton, M.A., D.D., D.Lit. Vol. II. *Accidence and World-Formation.* Part I. *General Introduction. Sounds and Writing.* Edited by Wilbert Francis Howard, M.A., B.D. T. & T. Clark, Edinburgh; Chas. Scribners' Sons, New York, 1919. 114 pp. 7 shillings net.

Professor Howard has made a good start toward carrying out the late and lamented Dr. Moulton's plans. At his death he had done nothing on Syntax, but had completed Sounds and Writing and Accidence. About ten pages of the General Introduction Professor Howard supplied from notes of Dr. Moulton and from an article in the Cambridge Biblical Essays. Dr. Moulton left Word-Formation unfinished. Volume II is appearing in three parts, paper-bound. It is clear that it will be a number of years before Syntax (Vol. III) can appear. Meanwhile we are glad to get Part I, which comes at the time when the price of printing is appalling. The general style of the *Prolegomena* is maintained with black-letter insets for the headings. About half of Part I of Volume II is in fine print, which is not so pleasant to the eyes. There is the same charm of style which was in the *Prolegomena*. There is the same rich scholarship that Dr. Moulton always showed and that emphasizes afresh the great loss sustained by his untimely death. On page 88 no note is taken of the proof presented by Sir W. M. Ramsay that *Λουκάς* is an abbreviated form for

Λούκιος, proof that settles the point ("Bearing of Recent Discovery on Trustworthiness of New Testament", pp. 376f). Professor Howard has done his part well and will have the best wishes of all in the task that he has undertaken.

A. T. ROBERTSON.

The Revelation of John. A Historical Interpretation. By Shirley Jackson Case, Professor of Early Church History and New Testament Interpretation in the University of Chicago. 1919, The University of Chicago Press, Chicago. 407 pp. \$2.00 net.

The Apocalypse of John. Studies in Introduction with a Critical and Exegetical Commentary. By Ibson T. Buckwith, Ph.D., D.D., formerly Professor of the Interpretation of the New Testament in the General Theological Seminary, New York, and of Greek in Trinity College, Hartford. 1919, The Macmillan Co., New York. 794 pp. \$4.00.

These two volumes on the Apocalypse of John testify to the continued interest in this remarkable book. Charles' New Commentary in the International and Critical Series is also announced. It is not so very long since Moffatt's commentary in the Expositor's Bible appeared and Dean's Handbook to the Revelation. Case and Beckwith treat the subject very differently. Case tries to give the historical environment and orientation in popular language with the specific aim of the writer free from modern theories and views as far as possible. He states the various theories of the book at the close, but his primary purpose is to interpret the book in its environment and as first understood. It is a successful attempt at a difficult task. Case dates the book at the close of Domitian's reign and by John of Ephesus whose identity with the apostle is not assumed.

Beckwith's volume is a much more pretentious performance with introductory discussions of various matters in a rather diffuse manner to the extent of 416 pages. These sections do not show the grasp and scholarship of Moffatt and Swete. The rest of the book is commentary, which is partly grammatical comment of a not very high order and partly historical and partly textual criticism. There is a good deal of valuable information to be gained in this portly tome; but it does not rank in worth with Swete's great commentary, though the author's comments are sane on the whole.

A. T. ROBERTSON.

Is Mark a Roman Gospel? By Buckingham Professor of New Testament Criticism and Interpretation in Yale University. Harvard University Press, Cambridge, Mass., 1919. 107 pp. \$1.25.

Dr. Bacon gives strong reasons for believing as most people do that the gospel of Mark was written in Rome, though he by no means

accepts the view that John Mark wrote it as we have it. He does believe that Mark wrote the Petrine Memorabilia which was finally worked up in Rome by "reductors" into our "Mark", which may be in the eighties, while "Matthew" and "Luke" belong to the early part of the second century. Bacon is a nimble critic and is always interesting, even when least convincing. The present volume is technical and covers all the data bearing on the question at issue. Bacon has no trouble in proving his thesis, that Mark is a Roman gospel, but the subsidiary conclusions are by no means so certain as he conceives them to be.

A. T. ROBERTSON.

III. RECONSTRUCTION AND MISSIONS.

Japan and World Peace. By K. K. Kawakami, Author of "Japan in World Politics". New York, the Macmillan Company, 1919. xv-|-196 pp. \$1.50.

Those of us who have taken Mr. Kawakami as a judicious student of world affairs seeking fairly to appraise and present various and sometimes conflicting claims, find ourselves, in face of this new volume, compelled to see the special advocate of Japanese aims and no longer careful even to seem impartial.

His treatment of Mexico in relation to the United States and Japan, aside from being superficial and partisan, amounts to little, save that a good many Americans would do well to take to heart the just condemnation of mendacious and malicious schemers of our country in this same complication.

It is in his treatment of China, and of Japan's relations thereto, and schemes therein, that Mr. Kawakami gives us most light. He gives it not so much by intention nor by his actual statements as by indirect revelations and by the obvious purpose to produce impressions contrary to the actual facts. It is this "China problem" that constitutes the burden of the volume, and the aim is to produce sympathy and silence while Japan goes ahead with her unholy ambitions with reference to China.

The author combines a strange frankness with a subtle deception in argument, so very subtle, indeed, as to leave one wondering whether, after all, the writer is not quite honest, from his own standpoint, in all he says. Here, in the Preface, is the frank statement of his chief interest and of a change of method in dealing with it: "I have devoted a considerable space to Japan's relations with China, because those relations are most vital to the existence of the island nation. In speaking of the prevailing conditions in China, I have, in

the past, endeavored to express myself with reserve. But I have reluctantly come to the conclusion that the time has come when the world should be informed of the true situation. There is no use in evading the fact that China is utterly incapable of managing her own affairs, and that the civilized nations of the world must come to an agreement with a view to establishing an international guardianship for China."

It is in the light of such ideas and purposes that we are to read our author's indignant resentment of general suspicion of Japan's pledge to restore Kaiou Chow to China. It will be restored to China when and in what measure China is taken over by the other nations with Japan chief in the counsels of that "international guardianship" for which the Paris peace laid the foundation, under the demand of Japan. The European powers shared all too much in Japan's ambitions to advance their interest at the expense of China's rights, and the United States finally yielded. We shall not get away from that iniquity in many a long day.

This book of Mr. Kawakami, like his others, needs to be studied by Americans to help us see with a much needed sympathy the really acute problems of population and of needed resources which Japan faces and which must account for many of her ideas and some of her policies which are the product of these acute needs. There is all too little knowledge of Japan in our country. We are too provincial in knowledge and in feeling. Our large part in world life cannot be determined by narrow and selfish aims. This book will help us to see the other side. And if Japanese policies are sometimes seriously selfish and sordid ours may be open to the same charges, and Mr. Kawakami does not spare our feelings in this volume.

W. O. CARVER.

Foreign Financial Control of China. By T. W. Overlach. New York, The Macmillan Company, 1909. ix--|-xiii--|-295 pp. \$2.00.

One does not usually begin a book review by quoting a cover advertising summary. In this case such a note serves a good purpose. "With the coming of peace, China re-enters the stage in the play of economic and political rivalries. Lest these rivalries centering in China end in war, it will be necessary for all the powers concerned to readjust their specific national interests and viewpoints on the basis of neutral respect for the needs and aspirations of all, including those of China. To contribute toward such international conciliation is the aim of this book." The gracious concession that the "needs and aspirations" of China shall be "included" in those which must

hereafter have consideration offers encouraging hope which still awaits fulfillment when one has finished reading the book. The author advocates no fundamental recognition of the inherent rights of the Chinese beyond the shrewd warning that it is not wise to go to the extent of killing the poor goose while robbing her of her eggs, for the very good reason that the egg supply would thereby cease. What is desired is that the robbers shall recognize that their business can continue to succeed only if they reach some common agreement and exercise united "control" over China so as not to fall out and fight among themselves in the process of individual control such as has been sought and largely exercised in the past.

The history of the dealings of the nations with China in the past hundred years is one of the most sordid examples of unregenerate national selfishness in all history. Perhaps the most deplorable tragedy of the Paris Peace is the triumph of the policy of continuing to hold China as the legitimate prey of the sordid exploiting policy of the past; for the yielding to Japan in the matter of Shantung is nothing short of such a triumph. If Great Britain and France had really had a change of heart in this matter, Japan could not have held them together in opposition to Mr. Wilson; and the final yielding of Mr. Wilson in the hope that the League of Nations will right the confessed wrong represents his too bouyant idealism rather than his historically guided insight.

The volume before us is a remarkably clear, concise, direct outline of the iniquities perpetrated against and upon China by each of the several powers for the past twenty-five years and a shrewd, worldly-wise piece of advice as to the only hopeful way to keep up the same course by adopting a new policy.

Incidentally also the book shows the internationalism—of finance—which no less than the internationalism of labor organizations is of the factors that must be most seriously reckoned with in the future ordering of the affairs of the world. The very excellencies of this work, in its scientific treatment of its subject, are full of discouragement to the man who wishes to think of China optimistically and of international relations from the standpoint of the idealist.

Truly all our principles are now under the testing strain of great burdens. The next few years will make a new order or plunge the world into social and economic chaos. China is to be a primary area of such testing. In that valley of decision are uncounted multitudes; into it are plunging unmeasured conflicting forces with their interests. Our author pleads for harmonizing the incoming forces. It is a sage, worldly message to great financiers. It is a call of serious warning to such as seek the good of humanity.

W. O. CARVER.

China and the World War. By W. Reginald Wheeler of the Faculty of Hangchow College. Illustrated. New York, The Macmillan Company, 1919. 263 pp. \$1.75.

This work forms with those of Kawakami and Overlach, reviewed in this issue, a trio of highly important expressions of principle and opinion. Kawakami is a proponent of the interests and aims of Japan, presented with more of frankness than has heretofore characterized this able writer. Overlach represents the deliberate, calculating interests of capital exploiting commercial opportunity, while Wheeler voices the humane consciousness in the aspiring hopes of an order of international justice and human brotherhood.

Professor Wheeler has given us a detailed story, from his viewpoint, of China's part in the war, of her experiences during the war and of her hopes for the future in the outcome of the war. His book was completed a few weeks before the armistice of 1918. The high hopes expressed by the author in his own words and in quotations from some of the noblest Chinese publicists and friends of China sound pathetic in the face of their serious disappointment in the course of events at the Paris Peace Conference. At best, every great hope of China was deferred by that great body. Heartsick China must now wait for the League of Nations which seems likely to be so constituted and controlled as to leave "the great powers" still to ignore the fundamental rights of peoples to free self-determination. The immediate world outlook, truly, is not hopeful for any general applications of the high principles for which the war was professedly fought to so glorious a finish.

In eight chapters that thrill with facts that would be dry but for the consciousness that they are dealing with the life concerns of the most populous race of the world, our author stirs the blood of the reader while he sketches "I. The Attack Upon the Chinese Republic From Without During the First Year of the War"; "II. The Attack * * * From Within, During the Second Year of the War"; "III. The Progress in Chinese Republican Government, Leading to a New Foreign Policy"; "IV. China's Severance of Diplomatic Relations With the Central Powers"; "V. The Declaration of War Against Germany and Austria"; "VI. The Lansing-Ishii Agreement * * *"; "VII. The Chinese-Japanese Military Agreement of 1918"; "VIII. China's Future as Affected by the Aims of the Allies". To these are added in highly valuable Appendices: 1. The "Black Dragon" statement in 1914, of Japanese policy in China; 2. Documents relating to the famous (infamous) demand made on China in 1915; 3. Official statements of Japan and America in relation to the Lansing-Ishii agreement; 4. "Summary of Treaties and Agreements With Reference to the Integrity of China, the 'Open Door' Policy and 'Equality of Opportuni-

ties''; 5. "Summary of Treaties and Agreements With Reference to Korea"; 6. A highly valuable "Introductory Bibliography on China".

It will be obvious that in so limited a volume only the outstanding facts and features of so many matters of first importance can find place, but they are handled with uncommon skill and will give the reader a good insight into the tremendous issues involved.

W. O. CARVER.

Making Missions Real. Demonstrations and Map Talks for Teen Age Groups. By Jay S. Stowell and Others. The Abingdon Press, New York and Cincinnati, 1919. 192 pp. 75 cts. net.

These eighteen chapters cover, besides all the mission fields, motives to missions, types of mission work, principles of stewardship, Bible translation. They are all admirably constructed and arranged for presentation by the young people, with all needful suggestions for "putting them on". They will afford entertainment, give instruction, arouse interest and call to high service.

The little book also makes delightful reading, although intended for public presentation.

International Aspects of Christianity. By Ozora S. Davis and Grace T. Davis. Association Press, New York, 1919. 207 pp. \$1.00.

Here is an unique study class book. In form it is like many of the recent splendid issues of the Y. M. C. A.; daily studies upon weekly topics, running through a series of weeks, fifteen in this instance. The foundations are laid in Biblical studies; "Prophet Patriots", from the Old Testament; three from the teachings of the Master; one from Paul. Then on this foundation ten studies are based on Bunyan "At the Interpreter's House"; Roman Catholic saints of the Middle Ages; the Salvation Army; Dan Crawford; Thinking Back; Royce's Philosophy of the World Community; T. DeWitt Hyde's Doctrine of Good Will; etc., ending with "The Voice of the Churches" in "A Manual of Inter-Church Work" by the Federal Council of the Churches of Christ in America.

The breadth of general culture and of Christian teaching in this course of studies is little less than marvelous. One would not always fully approve the selections nor be able always to accept the comments, but one can rejoice in the opportunity here afforded young people in college to get acquainted with the universal spirit of Christianity. No class and no individual can master these studies without gaining a broad and essentially true sympathy with the world ideals of the Lord Jesus.

W. O. CARVER.

The France I Know. By Winifred Stephens, Author of "The Life of Madame Adam. E. P. Dutton & Co., New York, 1919. 255 pp.

Miss Stephens received part of her education in France and made repeated visits to France during the war. She is a gifted British woman who writes delightfully of the real France of the home. It is refreshing to read her pages and not have flaunted before one the glare and glitter of the Paris boulevards and cafes. The France of Miss Stephens is the France that has astonished Germany and that has won the admiration of the world, the France that we all love. The book is a charming one.

A. T. ROBERTSON.

The Church and Its American Opportunity. Papers by various writers read at the American Church Congress in 1919. New York, The Macmillan Company, 1919. x-|-235. \$1.50.

This congress brought together in New York, April 29 to May 2, a notable group of the most prominent Episcopal leaders, bishops, canons, theologians, professors, etc., to discuss a series of topics of vital significance to their church in the world epoch of the hour. Evidently pains were taken to have each topic discussed from the different standpoints represented in the influential thinking of church leaders. For many months regular meetings of the committee arranging for the congress were held "when men of differing churchmanship and differing temperament * * * sought to decide what are the most important problems before the church, and what men are best qualified to bring out the convictions from the extreme right to the extreme left which are known to exist within the loyalty of the church." Seven topics were chosen and the volume carries three papers on each, except one, representing advanced, moderate and conservative views on the given topic.

One would think this an extremely interesting and rather confusing outcome for members of the Episcopal communion. To one of another body of Christians the work is full of fascinating revelations of the present state of experience, belief and aims of the church which represents, more than any other in our country, the ideals of aristocracy in religion. This reviewer, being a thorough-going democrat in all his ideas and ideals, has read this series of addresses with eager interest and Christian sympathy, feeling that he was getting a revealing view of the inner experience and thought of earnest men whose interpretation of our common faith lies at the other end of the field.

The seven topics selected as presenting "the most important problems before the church" at this critical time are very instructive, especially if we take account of the relative space given to each topic

and to several groups of subjects, and if we also think of subjects not included in this list of "most important problems". In one group of related subjects we find, "Shall We Retain the Old Testament in the Lectionary and the Sunday School?" to which 18 pages are devoted; "Essentials of Prayer Book Revision", 41 pages; "Necessary Readjustments in the Training of the Ministry", 36 pages; "The Functions of the Episcopate in a Democracy", 29 pages. This group deals mainly with the ecclesiastical side of the church's life and interests. It includes four of the seven "problems" and 124 pages in a total of 219.

Next in the measure of attention are the two "problems" of "The Obligation of the Church to Support a League of Nations", 27 pages; "The Need of An American Labour Party", 35 pages. "The Effect of the War on Religion" is discussed through 33 pages.

Without exception, the papers represent ability, culture, thought and moral earnestness. The last mentioned topic is first in order of arrangement, and for the general reader the most useful.

The excessive concern over ecclesiastical, clerical, liturgical and generally of formal aspects of religion indicates a lack of fitness for grappling vigorously with the most vital problems of the day; and a non-Episcopal reader finds it by no means easy to sympathize with the inability of most of the writers, of whatever wing of the church, to subordinate the formal to the vital. This proved a great surprise to the reviewer.

The final section, the three papers on "The Functions of the Episcopate in a Democracy" make it evident to a democratic mind that the lovers of the Episcopate cannot even comprehend the democratic idea. No one of the papers even approaches a genuine democratic position. That representing the High Church Attitude is thoroughly aristocratic and English in its entire thought and evidently has no real sympathy with even political democracy. The moderate paper is politically democratic but ecclesiastically aristocratic to the core. The liberal is a genuine political democrat and an ecclesiastical hybrid, democratic in ideas of general administration of the grace of salvation and sanctification.

One is pained to find that this representative committee, composed of no fewer than twenty most prominent clergymen of the church, did not find that general Christian education, missionary effectiveness, evangelization of America are among "the important problems" in the "American Opportunity" of "the Church".

One can commend this book as one of most stimulating interest and helpful suggestion. It would be difficult to find a collection of papers of higher literary quality. Only two of the papers are difficult reading on account of poor rhetorical construction. It is a notable production.

W. O. CARVER.

The New State. Group Organization the Solution of Popular Government. By M. P. Follett. Longmans, Green & Co., New York, 1919.

This is not "an epoch-making book", but "what is better", as the Outlook says, "an epoch-interpreting book". And—what may be surprising to some—it was written by a woman. With great clearness of vision Miss Follett has seen and with great force and felicity has expressed here the goal toward which Democracy is moving and the spirit which must animate it if it is to live.

Her idea of the essential secret of Democracy is not new. It is implicit in Plato's "Republic". It is implied in Paul's teaching that we are "members one of another". It underlies Mulford's great book, "The Nation". It has been summed up as follows: The State is more than an aggregation of individuals; it is a Person, and that Person has or can have an ideal which is different from the ideal of any great man, and a purpose which is different from the purpose of any man or number of men in the State. Not likeness, but unlikeness makes true unity. Give your difference, welcome mine and unify all in the larger whole. This is the law of life. Differences must be integrated, not annihilated, nor absorbed. Absence of difference is intellectual death; unorganized differences are anarchy; co-ordinated, unified differences make the perfect social order. The principle admits of application everywhere, and the essential idea may be and should be applied to current problems. Readers interested in the author's development of her idea and her applications of it as to methods of realizing it in government will study her volume with more than a passing interest; but the bearing of the fundamental principle on certain important religious questions of our day should not escape our attention. One application already suggested is that there can be no true religious life in any community or country without the existence of religious groups freely representing differentiating ideals and forms of organization, and worship, and yet without also a common spirit and to some extent common action by which the life of the individual as well as of the community can be developed healthfully and in ways that promote the good of the whole.

GEO. B. EAGER.

What the War Has Taught Us. By Charles E. Jefferson. Fleming H. Revell Company, New York, 1919. \$1.50.

The author disclaims being an expert in the science and art of war and wisely ignores many lessons of great interest to military and naval strategists. He leaves to others also a wide variety of lessons

which will certainly engage the attention of political economists and statesmen, educators and sociologists for years to come. It is the spiritual interpretation of the war which interests him supremely—the religious lessons upon which he would fasten attention. It is well for us that he specializes. As he sees it, the war did not teach us anything new in religion, but it did force upon the public mind religious truths and principles which in days of peace were far too commonly overlooked. War compels men and women to live at deeper depths of their being than in ordinary days, and one result is that many of the laws of life flash out then with a new significance and men see the virtue and power of various principles whose operations had been previously unnoticed. The tone of his book is distinctly hopeful and inspiring—almost too exclusively so one is tempted to say. One thing is sure, that the author confidently believes that the war has furnished graphic and piercing illustrations of the fundamental truths which Jesus taught, confirmed faith in the validity of the principles which lie at the foundation of the Christian philosophy, poured a flood of light into corners which to many were dark, and lifted to glorious prominence the central idea of the Christian religion—sacrificial service. If it is not altogether satisfactory in phraseology and teaching at all points, the book is abundantly worthy of reading and study—as whatever the able pastor of Broadway Tabernacle, New York City, gives us is likely to be.

GEO. B. EAGER.

Reconstruction and National Life. By Cecil Fairfield Lavell, Ph.D. The Macmillan Company, New York, 1919. 193 pp. \$1.50 net.

Professor Lavell reminds the American public that reconstruction is not to us a word of the happiest associations—that it recalls an episode to which no Southerner can refer without heightened color, no Northerner without discomfort. This he does to remind the men of today that it was reconstruction of the South by the North that failed, and that it was the reconstruction then undertaken by the South that succeeded in spite of handicaps. This may save us from hoping too much of the Peace Congress and its labors and ignoring the pathetic appeals and struggles of the people of Europe for security, freedom and self-realization. The most subtle and far-reaching phase of reconstruction as a world problem, as he sees it, is that implied in self-determination, the problem imposed on each people of facing its own issues, reconsidering its own aims and lines of advance and how best to achieve them. In this we of America cannot always give mutual aid in a direct and material way, but we can aid

by sympathy and understanding. But if this kind of aid, intangible, indeed, but spiritual and immensely powerful, is to be rendered intelligently we must above all things try to know the real character of these peoples and the problems with which they are called to deal. For whatever form the League of Nations or our effort to help may take in years to come, it will all stand or fall, not through formal merits or weaknesses, but through the degree to which it succeeds in "organizing the friendship of the world". It is this phase of reconstruction that the author has in mind in these thoughtful and lucid pages.

GEO. B. EAGER.

Democracy in Reconstruction. By Joseph Schafer and Frederick Cleveland. Houghton-Mifflin Co., Boston, New York, Chicago, 1919. 506 pp. \$1.50 net.

Another reconstruction book—and one that has been prepared by experts and pronounced by experts unbiased and authoritative. It deals with such fundamental questions as Ideals of Democracy and Institutions of Democracy, but also with such crucial, practical problems as After-War Social Problems, After-War Labor Problems, as well as with Transportation and Political Problems. Professor Schafer, one of the editors, is Professor of History in the University of Oregon and Vice-Chairman of the National Board for Historical Service. He contributes a most valuable opening chapter on "The Historical Background of Reconstruction in America". The book is rendered all the more valuable and readable because of a very complete Index and Bibliography.

GEO. B. EAGER.

Problems of Reconstruction. By Isaac Lippencott, Ph.D., Chair of Economics, Washington University. The Macmillan Company, New York, 1919.

The author specializes on economic results of the war and the need of reconstruction in foreign lands and in America, and gives a well wrought-out "Reconstruction Plan for the United States". It is a book for publicists and students of economics, but is not without interest and suggestion for the preacher who is concerned with social problems.

GEO. B. EAGER.

IV. PRACTICAL THEOLOGY.

Youth and the Church: A Manual for Teachers and Leaders of Intermediates, Seniors and Young People. By Cynthia Pearl Maus, Secondary Division Superintendent, Department of Bible Schools of the American Christian Missionary Society. Cincinnati, The Standard Publishing Company, 1919. 186 pp. \$1.00.

If there is anything in theory or description of method for the subjects contemplated in this book that the author has omitted it would not be easy to name. It is "up to the minute" and presented in the most approved scientific way. Organization, instruction, expression, entertainment, all are presented in vitally interesting fashion.

Jesus and the Young Man of Today. By John M. Holmes. New York, The Macmillan Company, 1919. xv-170 pp. \$1.00.

"This book is to deal with the life and teachings of the historical Jesus. We wish to learn what He actually said and did, and to ascertain what foundation we have for our Christian faith."

"The logical way, then, to study the acts and teachings of Jesus, is not to try to harmonize the three gospels but to use Mark as a basis, and to study in Matthew and Luke the material Mark does not contain. This plan is followed in this book."

The trained student will know at once where to place this little volume, which is intended for use primarily of young men affected by modern questionings concerning the historicity and rationality of "the things which have been fulfilled among us". Its plan is fifteen "studies" subdivided into lessons for each day of a week, except the last "study", which has lessons for three days.

The "Conclusion" reads: "We have finished this brief survey of the life of Jesus, the Christ. We have sought only a minimum of belief but have endeavored to find at least a solid basis upon which each can build a reasonable faith for himself. Perhaps the views of the writer will change as time goes on, for 'we reach truth only by continual adjustments to new light'. Whatever you believe or do not believe, follow Jesus Christ."

That the purpose is positive, high, constructive, is clear enough. That many of the lessons show profound insight and have great practical value is equally true.

Quite as obvious is it that the writer is concerned to be modern and that he deals out negative critical conclusions with easy assur-

ance. The "Introduction" rules out "the Fourth Gospel" as not at all historically trustworthy and as composed in the interest of dogma. Its author "wrote consciously in the interest of" "a narrower message, in accordance with the idea of the church" and "under the form of a biography of Jesus it deals with problems and difficulties which did not arise until after his death". These quotations (with approval) from E. F. Scott cause one to raise the question whether Mr. Holmes has any real acquaintance with John's Gospel. Certain, it makes no claim to being "a biography" and the declaration that its "problems and difficulties" "did not arise until after the death of Christ" is, to say the very least, superficial, if one accepts, as he professes to do, the authority of Mark and Q.

The author denies the historicity of all physical miracles and argues definitely against the resurrection of the body of Jesus.

From its standpoint, it is serious and aims to be helpful, and is splendidly done. One who knows the splendid gentlemen who financed the publication cannot but wonder whether they were fully aware of the attitude of the book.

W. O. CARVER.

Companions of the Way: A Handbook of Religion for Beginners.
By Edward Mortimer Chapman. Boston and New York, Houghton-Mifflin Company, 1918. 192 pp. \$1.25.

A handbook of Christianity, not of religion in its most general sense, is what we find here. It is a fresh, incisive, untechnical, spiritual and practical interpretation of the essential facts and factors in the making of a Christian and living the Christian life. The author seeks not at all to find the "least common division" of Christian doctrine or experience. Rather does he aim at leading one into appreciation of the Christ life and ideal as to be grasped and realized in largeness, in fullness. It must be said that he goes a bit too far in avoiding the dogmatic and leaves one in suspense as to the Person of Christ, more than is best.

Designed for young people, the book is stimulating for people of any age. Keeping "beginners" in mind, the interpretations are yet so vital as to instruct and stimulate many more mature Christians if only by means of "stirring up their pure minds by remembrance".

There are six chapters, including an Introduction, dealing with the essential elements in a Christian, with Faith, Conduct, "Making One's Soul", and the principles and practice of recreation. It is an unusually fine book on religion—Christianity in its practical aspects. It is manly, human, exalted.

W. O. CARVER.

The Vision For Which We Fought: A Study in Reconstruction. By A. M. Simons. New York, The Macmillan Co., 1919. \$1.50 net.

This is a volume of the new series of "The Citizen's Library of Economics and Sociology", of which Prof. Richard T. Ely of the University of Wisconsin is editor. It is one of the most thoughtful and vital of the numerous books on "reconstruction". The author knows his own mind, and proposes definite programs touching all the most important economic, political and educational interests of the nation; and the programs are all progressive, advanced—some would say radical. He contemplates for the future a great development of the power of organized labor—a real industrial democracy; the extension of the activity and control of the government in agriculture; the growing power of women in public life; the reorganization and socializing of schools; a new internationalism and a real league of the nations. All these great interests are discussed with intelligence and in a very interesting way, whether one can always agree with the writer or not. It should be said that the book was written while the war was in progress, and doubtless there have been developments since its close which might lead the author to modify to some extent some of his positions. But it does not appear that he would likely change his contentions in any essential matters. A very thoughtful and readable book.

C. S. GARDNER.

Freedom and Advance. Discussions of Christian Progress. By the Rev. Oscar L. Joseph, D.D. The Macmillan Company, New York. 272 pp. \$1.75.

Dr. Joseph is a busy pastor of the De Grort Methodist-Episcopal Church in Newark, N. J., who yet manages to devour most of the new books as they come out. He is one of the leading reviewers for *The Methodist Review* (New York) and has come to be a sort of adviser to many ministers in this study and reading. The present volume comprises a series of papers for *The Methodist Review* that deal with important subjects in a virile and vivid way, such as *The Voice of Authority*, *The Bible*, *The Person of Christ*, *The Work of Christ*, *The Word of Experience*, *The Christian Ministry*, *Christian Worship*, *Christian Education*, *Social Christianity*, *Comparative Religion*, *The Expansion of Christianity*, *Here and Hereafter*. Dr. Joseph is at home in the vast literature on these live topics and writes with balanced wisdom and stimulating helpfulness.

A. T. ROBERTSON.

The Individualistic Gospels and Other Essays. By Andrew Gillies, Author of "The Minister as a Man". The Methodist Book Concern, New York and Cincinnati. 208 pp. \$1.00.

A book unique in the treatment of the challenge of the hour to the church, though it is not a book for the hour only. It is a clarion call back to the fundamental principles as given and taught by Christ as the supreme need of this age and of all ages. A forceful and convincing presentation of the message needed in every pulpit, namely, that the only way to have a regenerated society is to have regenerated individuals. Christian society without Christian individuals is as impossible as making sound ships of rotten timber, or making a man-of-war from a gooseberry bush. A helpful, refreshing and inspiring volume of fourteen chapters, any one of which is well worth the price of the book.

Christina Forsyth of Fingoland. By W. P. Livingstone, Author of "Mary Slessor of Calabar". George H. Doran Company, New York. 248 pp. \$1.50.

In this volume the author has shown almost superhuman skill and unflinching good taste in presenting the self-sacrificial life of Mrs. Forsyth among one of the wildest and most treacherous tribes of Africa. There is no more fascinating volume of missionary biography. Romance and tragedy intermingle on every page. No one can read the first chapter and fail to go through to the end of the volume. This story of unsurpassed devotion will awaken missionary interest and enthusiasm in the heart of every reader. Anything Mr. Livingstone does is well done, but no volume has been better done than this. We eagerly await any future volume from the author of this portrayal of the "loneliest woman in Africa".

Morning Faces. By Rev. George McPherson Hunter. George H. Doran Company, New York. 219 pp. \$1.25.

A happy combination of storytelling and preaching. The title is the subject of the first of fifty-two entertaining, interesting and instructive talks to children. The author is a master of the storytelling art, and this volume fills a real need of the parent or pastor seeking to interest and enlist the child in the higher things of life. The reviewer has found this volume a treasure house of stories for his "Five-Minute Story Sermons" to children preached at the morning

service just prior to the regular sermon. Both young and old are held and helped by these messages. A book worth while for the parent, pastor and others interested in the art of storytelling.

A Labrador Doctor. The Autobiography of Wilfred Thomason Grenfell, M.D., (Oxon.). With Illustrations. Houghton-Mifflin Co. Boston and New York, 1919. 441 pp. \$4.00 net.

Dr. Grenfell has lived a noble life of high service on the bleak Labrador coast as a medical missionary. He has been a frequent visitor to our country and he married an American lady, Miss Mac-Clanahan. His work has received generous support from America. His books and his lectures have met with a great welcome. Dr. Grenfell is an Oxford man, but Americans claim him as one of them in spirit and work. The story of his life is told with sheer simplicity and directness and with real interest. There is a virile note in Dr. Grenfell that appeals to live people. The book will be greatly enjoyed by a wide public and it will do much good wherever it goes. Dr. Grenfell's monument is in Labrador, but this book will endear him afresh to all who read it.

A. T. ROBERTSON.

The Christian Basis of World Democracy. By Kenneth Scott Latourette. The Association Press, New York. 193 pp. \$1.00.

The author is the Professor of History in Denison University. He has taken the teachings of Jesus in a series of lessons for Y. M. C. A. and Y. W. C. A. groups and applied them to present world conditions. It is a good handbook for teaching patriotism. The situation in our country makes one welcome every attempt to help it.

A. T. ROBERTSON.

Between Two Worlds. By John Heston Willey. The Association Press. 160 pp. \$1.25.

The author is indeed an original thinker and the book sparkles with wisdom. The answers given to questions regarding immortality—a subject always interesting—are scriptural in the main and show great thought. The chapters, "After Death—What?" and "The Great Adventure", are overflowing with truth and comfort. One could wish that many who sorrow and who are uncertain could read these timely and faith-producing words.

The People Called Baptists. By George W. McDaniel, D.D. Sunday School Board, Nashville, Tenn. 172 pp.

This timely book contains a clear, vigorous statement of the history and principles of the Baptist people. This is a readable book and will inform and stimulate all who do read it. The chapters are: I. Who They Are; And What They Have Done; II. The Initial Christian Ordinance; III. Their Distinguishing Beliefs; IV. The Recurrent Church Ordinance; V. What Others Say About Them; VI. State and Church—A Present Problem; VII. Their Position In the Twentieth Century; VIII. The Challenge of the Changing Order.

Dr. McDaniel is brief but clear, frank but gentle, sound and sane. He shows a wonderful grasp of the subject. This is the book for pastor and people.

H. C. WAYMAN.

Star Dust From the Dugouts. By William L. Stidger. The Abingdon Press, New York, Cincinnati, 1919. 236 pp. \$1.00.

This is a reconstruction book with a fanciful title borrowed from a poem by Sir Walter Foss, who wrote "The House by the Side of the Road". The author, who came to be known as "The Fighting Parson", is "a big, husky fellow with a big heart", Peter Clark McFarlane tells us, "whose impulse sent him into the line of duty at the far front in France to drive a truck that carried 'Y' supplies to the farthestmost ditch". But all the big business of war, he says, never distracted this lovable man from his supreme interest in the men who were to him far more than the cogs in the military machine.

The audience had in view by the author is mainly the preacher and the church worker at home who wish to understand the kind of men who have come or are coming back to them from France and desire to do the highest and best thing for them. This is for them, as he sees it, the supreme opportunity of all the ages—the opportunity of helping two million boys who have been overseas and who have had either a conscious or unconscious change of heart because of all the eventful things that have happened in their lives to live better and braver lives at home. This army of men, coming back and to come back, are verily the "star dust" out of which the stars of the future are to be made; to use a changed figure, they are the leaven that will leaven the life of America during the next fifty years. Let us pray God and see to it that when these boys step into our homes and churches they meet no cold or prejudiced atmosphere to dampen their spirits or drive them away to live their lives and do their work elsewhere.

GEO. B. EAGER.

Roger Williams: Prophet and Pioneer of Soul Liberty. By Arthur B. Strickland. The Judson Press, Philadelphia, 1919. 152 pp.

No intelligent claims that Roger Williams was the discoverer of the principle of soul liberty. What Jesus did and said and died for furnished the true dynamic and the illumining torch of true liberty of every sort. But it is not without warrant that Roger Williams is called "prophet and pioneer of soul liberty" and "The First American", because he was the first to actualize in a commonwealth this great principle—America's supreme contribution to world progress—and thus to demonstrate to the world the possibility and beneficent potency of the principle of freedom for mind, body and soul in so concrete and colossal a way. All this is recognized in these glowing pages and no one can read the story as Dr. Strickland tells it without a sense of illumination, a warming of the cockles of his heart and a stirring toward nobler endeavor for the freedom of the world. Nor can Baptists fail to feel a just pride in the fact that for a millennium or more the name Baptist or Anabaptist was considered a synonym of soul liberty. Now political freedom and democracy are universal in North, Central and South America, and the world war has resulted in a mighty impulse toward world-democratization and the opportunity of all time for America to carry the torch and teaching of freedom to the ends of the earth. Let us see to it, as this story exacts of us, that as far as we can effect it, the newborn democracies and the ancient peoples of Europe and the East have complete soul liberty. Then the book may well serve just now as affording us light and leading at home in these days of social unrest and industrial reconstruction.

GEO. B. EAGER.

With Christ After the Lost: A Search for Souls. By L. R. Scarborough, D.D. Sunday School Board, Nashville, Tenn. 352 pp.

This book is true throughout to the sub-title—a search for souls. Twenty-one years as pastor, evangelist, teacher, have fitted Dr. Scarborough to speak. This he does in his book with wisdom, scholarship and sound Christian pedagogy. After an unanswerable argument for the "Task Universal", the author discusses the subject under the following heads: "Some Spiritual Perequisites", "Some Inspiring Examples", "The Way to Win", "Personal Work", "Scripture Passages for Workers". Dr. Scarborough has done a masterly work. Ministers and all soul-winners are and will be under obligations to him for this work. One cannot even read the arrangement of the Scripture passages without wanting to "find one" for the Master. Surely, this book should be a companion book to every preacher and worker for Him.

H. C. WAYMAN.

V. EDUCATION.

Pupil Life, With Hints to Teachers. By L. P. Leavell, Associate Professor of Sunday School Pedagogy in the Southern Baptist Theological Seminary. Sunday School Board, Southern Baptist Convention, Nashville, Tenn., 1919.

In this book Professor Leavell has done a much needed and valuable piece of work. It is far and away the best book, within the knowledge of the reviewer, which undertakes to present the psychological problems of teaching in a way to be grasped by Sunday school teachers generally. In the first place, it is scientific, setting forth the real facts and principles of modern psychology. In the second place, it is written in plain, simple, untechnical language, so that persons who have had no training in psychology can, if they are willing to put forth just a little effort, get a grasp of the essentials which are needed in their work. I do not know of any better effort that has been made to popularize modern psychology—not an easy thing to do. Again, the matter of the book is well arranged, admirably organized. This will help a busy person to master the book with a minimum of time and effort. At the end of each chapter there are suggested "topics for further discussion", which will stimulate thought.

Hereafter Sunday school teachers will have no excuse for not understanding and using in their noble work the simple principles of psychology, which must add greatly to their efficiency.

C. S. GARDNER.

Education in Ancient Israel: From Earliest Times to 70 A. D. By Fletcher H. Swift. The Open Court Pub. Co., Chicago. 134 pp.

Professor Fletcher has given a careful survey of the progress of education among the Jews up to the destruction of the temple and the fall of Jerusalem. The book is useful to all Bible students, preachers, Sunday school teachers and educators in general. The rise of the synagogue in the time of the exile is shown to have given an impetus to Jewish education. The book is a useful manual.

A. T. ROBERTSON.

VI. MISCELLANEOUS.

Democratic Ideals and Reality. By H. J. Mackinder, M. P. A Study in the Politics of Reconstruction. Henry Holt & Co. 266 pp. \$2.00 net.

The author is one of the world's leading geographers and he uses his knowledge with fine effect. He has keen insight into the causes of the great war and shows how impossible a lasting peace will be if the laws of geography and of trade are not observed. The key to Asia is the Balkans. To rule Asia in his opinion is to rule the world. The book is full of force and is timely.

A. T. ROBERTSON.

Mary Oliver: A Life. By May Sinclair. The Macmillan Company, New York. \$2.00.

A desperately sad book, with a piercing but bitter psychology. Mary's story suggests George Eliot's experience. The loneliness of her struggle is overpowering, and she never finds any but blind guides. The early chapters are the best and contain some significant studies of a child's lovely instincts, secret broodings and misconceptions of religion and life.

ELLA B. ROBERTSON.

David Darrin's South American Cruise. By H. Irving Hancock. Volumes 3, 4, 5. The Dave Darrin Series. Henry Altemus, Philadelphia. 75 cts. a copy.

These books belong to one of Mr. Hancock's well known series of boy stories. He has a bill-of-fare of some fifty or more, and they seem to go and interest the boys.

Deep Waters. By W. W. Jacobs, Author of "Night Watches", "The Castaways", etc. Charles Scribners' Sons, New York, 1919. 290 pp. Illustrated. \$1.60.

These stories of sailor life are fresh as the salt sea breeze and as bracing. They are good for the tired man or woman who wishes relaxation and genuine forgetfulness of care and toil. There is delicious humor that is clean and hearty. Mr. Jacobs holds one's attention by his knowledge of human nature and by his manifest love for men, even the humblest men. The book is wholesome and helpful to the spirit.

ELLA B. ROBERTSON.

Mountain Paths. By Maurice Maeterlinck. Dodd, Mead & Co., New York. 309 pp. \$1.75 net.

Maeterlinck is a mystic, but not a Christian. He believes in pre-existence and the future life. He accepts Karma and all the occultism of India. He is absolutely credulous in his fantastic ideas about Atlantis and the wonderful race fifty thousand years ago that was leagues ahead of men today. He is interesting, but his views are impossible.

A. T. ROBERTSON.

The American Red Cross in the Great War. By Henry P. Davison. The Macmillan Co., New York. \$3.00.

Dr. Davison was chairman of the War Council of the American Red Cross and of course is best qualified to write on the subject in which all America is interested and especially the thirty million men and women who were enrolled as members of the Red Cross. Every phase of the Red Cross activity is touched upon—service to soldier and sailor at home and abroad, to the children and mothers, also what it has done and is now doing for the disabled soldier. It is well bound and beautifully illustrated.

A Private in the Guards. By Stephen Graham. The Macmillan Company, New York. 340 pp. \$2.50.

We get here firsthand information in this most interesting study of the man in the ranks. Some of the stories are indeed gruesome, yet the book gives new insight into heroism. Much of the book is concerned with American boys who volunteered before America joined the war against Germany. Their ideals, their sentiments, their bravery, will be an inspiration to many. Mr. Graham is a genius in khaki. His purpose is to describe actualities, and this he does. He is a master of words.

VII. BIBLICAL INTRODUCTION.

How the Bible Grew. By Frank C. Lewis. University of Chicago Press. 215 pp. \$1.50.

The author's purpose is to present the story of the Bible as told by the "Book and Its Keepers". Hence he does not deal with the question of inspiration, nor with that of Bible authority. As a beginning, the author shows that the Bible of New Testament times was practi-

cally the Law, the Prophets, the Psalms, the Book of Daniel, and that in time of Jesus, son of Sirach (200 B. C.) that the sacred writings were styled, The Law, The Prophets, and the "rest of the books", possibly the "Writings". However, in the time of Ezra and Nehemiah (c450 B. C.) "The Law" alone is mentioned (and it was "discovered") which includes much at least of that part of the Bible we call the Pentateuch. This, of course, raises the question as to the sources of the Prophets, with an attempt to trace if possible the course of events that produced the second division of the Scriptures of Israel.

The author rightly turns to the books of the Prophets themselves. The two quotations from the writings of "Jashar", i. e., Joshua 10: 12, 13; 2 Sam. 1:17-27, seem to indicate that they are later than the book of Jashar. Likewise the writers of the books of Judges and Kings made use of previous writings. The author also finds traces of similar use of documentary sources in the "later prophets", Isaiah, Jeremiah, Ezekiel and the Twelve. While one cannot be sure of the times of composition or final editing, either, the reviewer thinks it best not to place arbitrarily these literary labors to the period of the "exile or later", for certainly some parts, the poems, for instance, are clearly ancient, and that the individual books of the Prophets were composed and accepted as Scripture as early as the fifth century B. C.

In the time of Josiah, 620 B. C. (2 Kings 22:3f; Jer. 17:2), the author rightly finds that the book discovered is Deuteronomy. It may be true, as the author points out, that the Law in time of Josiah was a less extensive work than the law in time of Ezra. However, the reviewer cannot agree that this little miniature book of the Law became the sources of further writings by being expanded by schools of writers. Those who found the Law at least thought they had the Law of Moses.

The author thinks that the book of the Psalms illustrates the principle of growth which "we have found exemplified everywhere in the formation of the Hebrew Bible". The reviewer would suggest that the book of Psalms does not claim single authorship, but composite—not so the Law and the books of the Prophets. The author concludes that because he cannot discover when the writings—the third division of Hebrew Scriptures—assumed a place as a distinct collection, "they did not attain this position until after the days of Jesus and Paul, indeed, after the composition of many of New Testament books". This, I think, begs the whole question.

The author does not attempt the story of the growth of the books of the New Testament. He does sketch very scholarly their origin and development and indicates their relation to the Old Testament. The purpose is to pave the way for understanding how the versions of the entire

Bible came into existence. In this part of the book, though brief, the author has rendered a distinct service. The chronology and bibliography at the end of the book are alike suggestive and helpful.

This volume will be of much value for many reasons. Though many will not agree with all the conclusions, it is a scholarly treatment, though not too technical for general readers. Besides, it is the first attempt to sketch the history of the growth of the Bible from its beginning to the present.

H. C. WAYMAN.

Zionism and the Future of Palestine. By Morris Jastrow, Jr., Ph. Dd. The Macmillan Co., New York. 109 pp.

Dr. Jastrow has made a life-long study of the ancient and modern East. Hence his words in this book are those of a scholar and a seer. An excellent treatment of the political, economical and religious phases of the subject. Likewise a running review of the events in Palestine during the past two thousand years. He points out the dangers and fallacies of a political Zionism. The entire book is thoughtful and helpful, but especially the chapter on the "Roots of Modern Zionism" is praiseworthy. Many who hold fanciful and far-fetched ideas on this subject will be helped by a reading of this frank, broad, fair statement by Dr. Jastrow.

H. C. WAYMAN.

The Greatest Thoughts About the Bible. By J. Gilcrist Lawson. The Standard Pub. Co., Cincinnati, O. 205 pp.

This book is another tribute to the Holy Scriptures. It presents in a condensed form the greatest sayings concerning the Scriptures. It is a mine for preachers and Christian workers as well as a shield and fortress for all believers. It is encouraging to all who read this book to find that the real intellect of the world has always been on the side of God and religion. Quotations from master minds are given on inspiration, authenticity, harmony and comforting power of the Scriptures. An excellent book, suited alike to the study and library table. The fear is that many who ought to read this book will not.

H. C. WAYMAN.

INDEX TO BOOK REVIEWS.

	Page
A Labrador Doctor. The Autobiography of Wilfred Thomason Grenfell, M. D.	116
Buckwith, Ibson T.: The Apocalypse of John. Studies in Introduction With a Critical and Exegetical Commentary.....	101
Case, Shirley Jackson: The Revelation of John. A Historical Interpretation	101
Chapman, Edward Mortimer: Companions of the Way: A Handbook of Religion for Beginners.....	113
Davis, Ozora S. and Grace T.: International Aspects of Christianity.....	106
Davison, Henry P.: The American Red Cross in the Great War.....	121
Follett, M. P.: The New State. Group Organization the Solution of Popular Government.....	109
Gillies, Andrew: The Individualistic Gospels and Other Essays.....	115
Graham, David: Religion and Intellect.....	93
Graham, Stephen: A Private in the Guards.....	121
Hancock, H. Irving: David Darrin's South American Cruise.....	120
Holmes, John M.: Jesus and the Young Man of Today.....	112
Hunter, George McPherson: Morning Faces.....	115
Is Mark a Roman Gospel?.....	101
Jacobs, W. W.: Deep Waters.....	120
Jastrow, Morris, Jr.: Zionism and the Future of Palestine.....	123
Jefferson, Charles E.: What the War Has Taught Us.....	109
Joseph, Oscar L.: Freedom and Advance. Discussions of Christian Progress	114
Kawakami, K. K.: Japan and World Peace.....	102
Latourette, Kenneth Scott: The Christian Basis of World Democracy	116
Lawell, Cecil Fairfield: Reconstruction and National Life.....	110
Lawson, J. Gilchrist: The Greatest Thoughts About the Bible.....	123
Leavell, L. P.: Pupil Life, With Hints to Teachers.....	119
Lewis, Frank C.: How the Bible Grew.....	121
Lippencott, Isaac: Problems of Reconstruction.....	111
Livingstone, W. P.: Christina Forsyth of Fingoland.....	115
Macintosh, D. C.: Theology as an Empirical Science.....	94
Mackinder, H. J.: Democratic Ideals and Reality.....	120
Maeterlinck, Maurice: Mountain Paths.....	121
Maus, Cynthia Pearl: Youth and the Church: A Manual for Teachers and Leaders of Intermediates, Seniors and Young People.....	112
McDaniel, George W.: The People Called Baptists.....	117
Mishna and Tosefta: Tractate Sanhedrin	99
Moulton, James Hope: A Grammar of New Testament Greek.....	100
Overlach, T. W.: Foreign Financial Control of China.....	103
Robertson, A. T.: A Grammar of the Greek New Testament in the Light of Historical Research	97
Scarborough, L. R.: With Christ After the Lost: A Search for Souls.....	118
Schafer, Joseph, and Cleveland, Frederick: Democracy and Reconstruction	111
Simons, A. M.: The Vision For Which We Fought: A Study in Reconstruction	114
Sinclair, May: Mary Oliver: A Life.....	120
Singer, Ignatius: The Rival Philosophies of Jesus and Paul.....	100
Stephens, Winifred: The France I Know.....	107
Stidger, William L.: Star Dust From the Dugouts.....	117
Strickland, Arthur B.: Roger Williams: Prophet and Pioneer of Soul Liberty	118
Stowell, Jas. S.: Making Missions Real. Demonstrations and Map Talks for Teen Age Groups.....	106
Swift, Fletcher H.: Education in Ancient Israel: From Earliest Times to 70 A. D.	119
The Church and Its American Opportunity.....	107
Wheeler, W. Reginald: China and the World War.....	105
Willey, John Heston: Between Two Worlds.....	116

THE REVIEW AND EXPOSITOR

EDITED BY THE FACULTY OF THE
SOUTHERN BAPTIST THEOLOGICAL SEMINARY

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Baptists and the New Order Number.

The management of the *Review and Expositor* take pleasure in announcing that our July Number will be made up of discussions of *Baptists in the New World Order* by leading Baptist thinkers from our own country, Canada and Great Britain.